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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THERE can be no doubt that the present turmoil in the world is acting as a stimulus to Christian thought. When the fountains of the great deep are broken up and men are struggling desperately in its broken waters, it is inevitable that the Christian man should take deeper soundings than usual, and lay hold with firmer grasp on that hope which is the anchor of his soul.

As the mighty empire of Rome began to totter to its fall, a fall which must have seemed to many to be the end of all things, St. Augustine wrote his 'City of God' in which he pointed Christian eyes away from 'eternal' Rome to that city with foundations which is truly eternal in the heavens. Would that some modern Augustine might arise and do a like service to the Church to-day, showing what the Church really is in its divine essence and in its relation to the world, and guiding Christians how they ought to think and act as those whose citizenship is in heaven.

Failing this, help and guidance must come in other ways. Just as the progress of modern science is advanced more by the collaboration of many workers than by a single work of genius, so we may hope that by manifold contributions in Christian writings and discussions we may reach a common Christian mind in regard to the problems of our time and find the sure path which the Church should follow.

One such contribution has come to hand which can be warmly commended. It is entitled *City of God*, by Mr. R. A. EDWARDS (S.C.M.; 5s. net). It is written in a style which is vivacious and interesting, by one who is an ardent lover of the Church, who, though he sees its failings and laments its divisions, yet firmly believes in its divine character and mission, and who strives to set it forth before men's eyes in strong contrast to the world as the heavenly ideal on which to set our hopes.

The Christian Church presents itself as a standing challenge to our thought. It is something that cannot in honesty be ignored but demands the most serious consideration. The fact is that everything that we value in our modern civilization is where it is to-day because through centuries of astonishing difficulty its germ was protected by the Church. 'Children are not educated in spite of the Church, but because of it. The freedom of the individual is not something that a tyrannical Church would have crushed had it not been rescued by "the invincible spirit of man." The exact opposite is the truth. Modern Europe to-day presents the bewildering spectacle of nations who, having derided or disregarded the Church, hold out their wrists for fetters.' So with the healing of the sick and other forms of social service. In short, the world itself, and especially the most beneficent activities in it, cannot be understood unless serious regard be given to the phenomenon of the Church.

How has the Church come to be? We tend often to paint a wholly unreal picture of man as a religious being. 'We tend to think of him alone on some mountain-top confronting the immensity that is God. . . . A man may climb to the mountain-top to be alone with God, but the one thing he does not do is to stay there. He comes down from the mountain, not only because he is hungry, but so that he may share his experience with other people. The chief fact about man's religious story is not that he worshipped on mountain-tops, but that he built stone circles. The saint on top of his pillar, or the anchorite in his cave, is a pathetic monstrosity.' Whitehead's definition that 'religion is what a man does with his solitariness' has recently had considerable vogue, but it is dangerously one-sided. Let a man pursue his solitary path and he may end, mad as a hatter, on top of Simeon's pillar. When the plain Christian man of to-day expresses his religion by going to Church he is doing what man has always done in all ages, joining in fellowship for the worship of God. He is not doing something odd, but is giving expression to a fundamental human need. It may seem a far cry back to the stone circle, but 'start with the stone circle and you may find yourself with your fellow-men and women at the Lord's table.'

The idea of a religious society, then, is primitive, and it carries with it in embryo the cognate idea that if men are united with God in common bond they must also be united with one another. The law to 'love the Lord thy God' took with it the corresponding law to 'love thy neighbour as thyself.' Christianity therefore did not come into the world like a bolt from the blue, some errant meteor having no natural affinities with this earth of ours. On the contrary, it had its roots deep in the past. It was the conviction of those who first preached the gospel that in Christ the long sweep of the world's history came to its climax. 'If you start with the idea that the first Whitsunday was the birthday of the Christian Church, you are bound to get intellectually tangled and will have no certain reply to the suggestion that perhaps the Church was, after all, a great mistake. But fix your mind on the wide sweep of human history, see men and women diligently making societies, see them looking for the perfect society that shall link the seen and the unseen, see the Jews taking hold of the idea and slowly working it out until they have solidly learnt that the society men want is indeed a divine thing, then see the Christian Church growing out of it, see tent-maker Paul crashing his way through the traditional barriers so that Christ's "other sheep not of this fold" can get within the sacred covenant-bounded society, and you are at least on the way towards understanding.'

But the Church does not present itself to the world as a merely natural human group. It claims to be divine in its origin and essence. However broken and divided it may be, and however imperfect its members, it has a unity and perfection in Christ who is its Head. In His name it makes a tremendous claim. 'It would not be quite satisfied with the definition that it is a divine society, for it would insist that it is *the* divine society, a fundamental part of God's creation, the one thing that does in fact indicate the significance of human life. It would say quite boldly to any man, "You are made so that you might be a churchman, and while you remain outside you will never be what God hoped you would be when He made you."'

How then does the Church stand in relation to the world? This has been throughout the Christian ages a very vexed question. Broadly speaking, the Church has at various times adopted three attitudes to the world. At the beginning it was a separate communistic society which lived as far as possible a separate life, taking as little to do with world affairs as possible. Confronted with such vast evils as militarism and slavery, it seems to be hardly conscious that these things exist. It takes little account of them. 'Are you called being a slave?' says St. Paul, 'Care not for it.' The implication is that the Christian can live under any worldly conditions, for the realities of his life and warfare are spiritual.

Then there came a period when the Church aimed

at being all-inclusive. It opened wide its doors and took in tribes and peoples without discrimination. It baptized them into the name of Christ while they were ignorant of the spirit of Christ. This baneful policy secularized the Church. If the Church in name conquered the world, the world in reality conquered the Church. To break this unholy bond and deliver the Church from this Babylonish captivity the protest of the Reformation was necessary. But it cannot be said to have been completely successful, for the idea still prevails that the world is, or at least ought to be, within the Church. Hence we have the third attitude adopted by the modern Church, which takes the line that the world can be Christianized by legislation, that this or that evil can be removed from the social system, and the fabric of human society moulded according to the Christian pattern. It ought to have been plain that this policy was bound to disappoint. Just as you do not make a Christian by moving a man from the slums, so you do not make a Christian State by compelling it to house its citizens decently.

Now the present crisis has brought again to the front in a new way the relation of the Church and the world. What has happened is that in the Totalitarian States, but not in them alone, the world is challenging the Church, and calling in question its right to dominate or influence the affairs of the world, or to interfere in any way whatsoever. The Church tried to 'control the State either by placing its nominees in key positions, legates, cardinals, chancellor-archbishops, Christian Prime Ministers, or by persuading the State to pass "Christian" legislation. The world found the whole business intolerable. It wanted to have its own kind of international, economic, or social life, and simply grew weary of a Church that was a thinly disguised rival. If the Church would tolerate war, multi-millionaires or divorce, well and good; but if not, the time had come when it would be told to mind its own business, to remember that the object of a sermon was to expound the Word of God in a manner that did not clash with public policy, and to fasten its attention upon the paradise in heaven while the State chose the kind of paradise it wanted on earth.'

What must the Church do in this crisis? She must rediscover what her Lord meant when He said, 'My kingdom is not of this world,' and what His gospel is as a message of eternal life to men. She must guard against herself lest she be betrayed from within, against the society round her lest she yield to its appeal to lower her ideals, and against the State itself lest she be found worshipping the Devil for the sake of the kingdoms of the world. She must witness to the world as the prophets and apostles did, warning men of the ultimate meaning and the issues of life. 'She is a prophet to whom has been given "the Word of the Lord," one whose business it is to act as a constant critic of the world's doings, a critic who knows neither fear nor favour, and is quite prepared to be thrown with Jeremiah into a pit or with Pastor Niemöller into a concentration camp. . . . When it is claimed for Christianity that it holds the solution of the world's problems, the claim must not be taken to mean that the Church can tell the various States how they should adjust their tariffs, apportion raw materials, or regulate prices. It means that these problems, and a thousand others, can only be solved in a Christian world, a world of converted men and women. It means that these problems cannot be solved at all until the first problem is solved, the problem of human life.'

In his remarkable book, *The Work of Jesus in Christian Thought*, the Rev. Alexander M'Crea devotes himself near the end to a general summary of the results attained in his inquiry. One of the first facts to be borne in mind, he says, is the nature of Christ's mission, which was to set up in human hearts the kingly rule of God. This is a moral kingdom where moral values are everything, and there must be a moral constitution in man fit to receive this kingdom. These seem the postulates of redemption. Jesus accepted the reign of God in Himself; and this fact guarantees that ethical

quality in His work about which writers like Bushnell and Dale have written so largely.

Since Christ could not be turned from His mission only one issue could result, the tragedy of the Cross. In this conflict it must be noticed that the weapons Christ used were purely spiritual. He met scorn and hatred with love, and He regarded His life as of small account if the Kingdom could be brought into the hearts of men. Christ was crucified, but by His death He asserted more strongly than He could have done by His life the will of the Holy Father and the reality of the Kingdom. Holiness, righteousness, mercy, truth, love, and whatever else be in God, are purchased for us for ever, and established for ever, by the blood of Christ.

Now St. Paul had this before him. He was challenged by accomplished facts. He was compelled to explore their meaning. He had been transformed by his contact with the Risen Christ. But he was a Pharisee, and his contact with Christ did not divest him of his early thought-forms and training. So, when he became a bond-slave of Christ and went forth as a missionary, any word, metaphor, myth, or simile that would convey the good news he used. No doubt the Apostle would have been pained could he have seen pedestrian literalists dissecting and analysing words like 'propitiation' and 'justification' to fit them into a new plan of salvation.

Paul was saved from pedantry because he was interested in men and their salvation, not primarily in system-making. The contrast between our Lord and St. Paul seems to be principally in this: Christ was the good news of God, revealed in His Incarnation, Death and Resurrection. Paul was a subject of the good news, and in its presence he was compelled, first, to rethink his earlier beliefs about God and righteousness, and, secondly, to proclaim his gospel in whatever form was most effective, to Jew and Gentile.

His gospel was the reconciliation of sinners by God's grace. How did Christ achieve this? By coming right into their lot. This is where the sacrifice begins. If men are to be helped and delivered it is by One who enters into their lowest and worst conditions. There is no other way of redemption. Any one who would atone must suffer. By sympathy born of self-identification Christ enters into man's deepest woe and makes it all His own. It involves surrender to the consequences of sin and folly and shame. It involves loneliness and, at last, a consciousness of human evil and crime more real than the presence of God Himself.

But so far we have been considering the work of Christ as a divine movement towards man. Is there nothing to be said as to the effect of the work of Christ on God? This aspect of the Atonement has been presented in three words which have embodied a conception of it as a transaction between the Persons of the Trinity. The first of these words is Propitiation, of which Dr. Maltby has said that it 'has made a long journey from its native country.' Like many others, this word has been baptized into Christ and has become a new creature.

In pagan thought propitiation meant placation, appeasement, and the means lay with men or they lay nowhere. But in the Christian gospel this is gone, and if Paul uses the old word (and its meaning is dubious) he conceived of Christ as God's means of re-creating fellowship between sinners and Himself. The effect of Christian baptism on this word is that God is always the subject and never the object of the verb 'to propitiate.'

Similarly, the word 'satisfaction' needs such careful handling and depolarizing, if used at all concerning God, that a less ambiguous word might well be used. It is not a scriptural word. It is used twice in the Authorized Version (Nu $35^{31.\ 32}$), but in the Revised Version it is changed to 'ransom' in both cases. It was introduced into Christian theology by Tertullian, a lawyer by training and profession. In Roman law it no doubt did good service when indicating reparation for an injury

or offence, but when used of Christ's work it makes assumptions about God and His relation to sinners that are untrue. It assumes that God was unwilling to approach sinners until His anger was satisfied by the penal sufferings of some one, and here New Testament teaching is forsaken for a revived paganism.

'Substitution' is the third word which has thrust itself into Christian thought, carrying a load of alien ideas with it. Grotius was largely responsible for this. He understood Dutch law better than he understood the gospel. According to him God was Judge in a law court. Sinners must be punished, but that punishment can be borne by proxy. All the guilt of mankind can concentrate on the innocent Person of Christ. Punishment must be visited on some one, and He, as man's substitute can bear it. This is at once the most immoral and perilous theory that has found its way into popular theology. Nothing more need be said of it.

But there is another term that requires explanation. Phrases such as 'the blood of Jesus cleanseth us from all sin' and 'loosed from our sins by his blood' are difficult to modern ears. Alike in Roman Catholic tradition and in crude Protestant evangelism they have had distressing results. In order to understand this expression it must be remembered that the New Testament writers were nearly all Jews who regarded the blood as the life and the life as in the blood. We should not go astray if in reading allusions to 'the blood of Christ' we substituted the word 'life.' This is the meaning in 1 Jn 1[7]. Christ's blood indicates His entire sacrifice of Himself on our behalf. The word is symbolic of an outpoured life.

If none of the words referred to, as popularly understood, embody the truth, they still point to something that is real. It is true that the reconciliation Christ came to achieve could not have been realized unless and until every attribute in God's holy nature had found perfect expression and satisfaction. Thus there *is* a Godward as well as a manward significance in the life and death of Christ. He tasted death for every man. And this ministry of love He continues in heaven.

We have received two recent publications of The Plough Publishing House, Ashton Keynes, Wilts. This is the publishing house of The Cotswold Bruderhof Community, in which no little interest has been shown both in Britain and in America, and of which the virtual founder was the late Dr. Eberhard Arnold, who died in 1935.

Dr. Arnold was for many years General Secretary of the Student Christian Movement in Germany. Becoming deeply convinced that the organized forces of religion were failing in their mission, which was to build a community based on complete justice, purity, and peace, he gave up his ordinary forms of work and founded at Sannerz in the year 1920 a Christian Bruderhof, which held all things in common, for Christ's sake. In 1926 the Bruderhof was removed to a lovely situation in the Rhoen hills.

As a visitor records: 'The farm, which was a large one, lay in the crater of an ancient volcano. The farm buildings stood on the cone of the extinct volcano, and round its rim were glorious woods. The whole situation was beautiful in the extreme, though lonely. Here the community had established, in addition to their activities on the land, a publishing house and a wood-turning workshop. During the years before the advent of the Nazis to power they had literally thousands of visitors; for it was one of their principles never to turn any one away; thus they became known all over Euorpe.'

In 1936 conditions in Germany became so threatening, under the Nazi Government, that a transference was made to the Cotswolds. In Ashton Keynes and Oaksey nearby there is at

present a community of nearly three hundred souls, while a branch of the Bruderhof has been started in Birmingham. It is thought by the leaders of the movement that the practical demonstration of the Bruderhof way of life is urgently needed, not only in Birmingham but in our industrial and distressed areas generally.

As for the Bruderhof way of life, it consists of work done with the hands for the benefit of the group as a whole, the training of children from early infancy to communal ways of living, and the worship of the living Christ, 'not the conventional Christ of sentiment or dogma.' It is felt to have been no accident that the first disciples of Christ formed a communal group, sharing money and property.

What is said above has been gleaned from the Preface by John S. Hoyland, the well-known Quaker, to the first of the recent works to which reference has been made—*The Early Christians* (The Plough Publishing House; 4s. 6d., paper covers 3s.). This volume, printed and published by the Brothers of the Bruderhof Communities, contains only the Introduction to the main part of the German original and those notes, explanations, etc., referring directly to that Introduction. The German original contains, apart from the Introduction, an annotated selection from the documents and writings of the Early Christian Church from the time after the death of the apostles to about the year A.D. 180. It is hoped that a full edition of the whole book, which is said to have become in Germany a standard work on the Early Christians, will soon be published in English.

The aim of the book, as its author says, is to let the witness given by the age between the Early Church and later Christianity work upon the age in which we live. For the age in which we live requires, it is held, an awakening and a mutual understanding of all who seriously desire to be Christians; and this can only be given, it is further held, on the basis of the earliest Christian witness.

As through this book we may be able to realize how great were the forces of evil against which the early Christians fought so zealously, so through the other book, or booklet rather, to which we referred at the outset, we may be able to realize that the same desperate fight confronts present-day Christians, and that the same necessity lies upon them of zealous championship of the cause of Christ. The title is *God and Anti-God* (1s.), and the author is again Dr. Eberhard Arnold.

The Anti-God, who is Mammon, still possesses his ancient subtlety and devilry, but—and this is the faith of the Bruderhof Communities—a new order shall break in upon the world, and God Himself shall take His power and reign. It is not only the hope of the world to come that is cherished by the Bruderhof Communities, it is hope for this world. And the foundation of that hope is the power of God in Christ, who is living to-day, and is even now bringing in upon the earth His new Kingdom.

Great Texts Reconsidered.

Matthew xi. 25–27 = Luke x. 21, 22. (*Continued.*)

By N. P. Williams, D.D., Lady Margaret Professor of Divinity in the University of Oxford.

V. It might have been thought that the interpretation of the second stanza was sufficiently different from any sort of Trinitarian orthodoxy to render it at least harmless, and therefore capable of attribution to Jesus Himself, in the eyes of the most determined of German 'Liberal' scholars; for, according to this interpretation, the speaker makes no higher claim than to be the supremely inspired, but still human, prophet. Even this, however, is far too much for Norden. To the question, Can we admit this passage to be an *αὐτοφωνία* of the Lord Himself? he replies—'Only if we make Him operate with the forms and concepts of theosophical mysticism.' But such an assumption would introduce a false *trait* into the picture of His manner of speech which attested Logia (*beglaubigte Logia*) compel us to build up. 'Jesus does not speak the language of philosophers or theologians' (J. Weiss). It is precisely the second Logion, containing the speaker's claim to authority to which Norden objects. He finds the speaker's assertion of his own unique knowledge of the Father a distasteful 'self-preaching' (*Selbstprädikation*) such as Celsus attributes to pagan or Gnostic prophets (*vide supra*, § III); and discovers a sharp contradiction between the claim to be the unique depository of revelation and the humility which the speaker predicates of himself in the third stanza. He points out, further, that the phrase 'the Son,' used absolutely, without the addition of the words 'of Man' or 'of David,' has a definitely theological and Johannine flavour (a point which does not appear altogether harmonious with his attempt to humanize the meaning of 'No one knoweth the Son save the Father'), and that the only other instance of its occurrence in the Synoptic Gospels is Mk 13^{32}, in which not even the 'Son' is said to have knowledge concerning 'that day and that hour.' He emphasizes, what is obvious to the most casual reader, and is a commonplace of critical scholarship, the strong affinity between this passage and the discourses in the Fourth Gospel, with special reference to the mutual knowledge of Father and Son (cf. Jn 10^{15}, *καθὼς γινώσκει με ὁ πατήρ, κἀγὼ γινώσκω τὸν πατέρα*): and finds in this fact a further argument against the authenticity of the Sayings—'the Johannine Jesus is not the historical Jesus.' His final conclusion is that, though the passage was derived by Matthew and Luke from Q, it is not on that account to be regarded as an authentic word of the Lord, but as a free composition in the manner of a threefold *ῥῆσις*, employing *motifs* borrowed from some pagan theosophical document; the composer, he thinks, may well have been the compiler of Q himself.

It may be useful to append at this point a summary of the views expressed with regard to these problems by a much more recent writer, Professor Martin Dibelius, in *Die Formgeschichte des Evangeliums* (Eng. tr., *From Tradition to Gospel*, 1934, 279–283). This author, who possesses the distinction of being a co-founder of the science of 'form-criticism' as applied to the Gospels, declares himself unconvinced by Norden's strictly *formgeschichtliche* argument, but agrees that the three Sayings given by Matthew have an intimate connexion in respect both of form and of rhythm, and concludes accordingly that they stood in Q in the Matthæan order. With Norden, however, he does not admit that this of itself guarantees their Dominical character; on the contrary, he regards them as an instance of the intrusion of a 'mythological' element not merely into the narrative of the life of Jesus but into the tradition of His teaching. 'The Christological content, the concentration on the ego of the speaker in the third strophe, the mystic responsion in the second, the totally

unevangelical idea of "rest"—all this indicates the religious and historical place of the text to be outside of the Sayings of Jesus. But what is still more important is that the whole text serves for the self-recommendation of the speaker and of the revelation brought by him . . . the second strophe of our text brings a self-recommendation, for it serves to proclaim the Son as the exclusive herald of the revelation . . . the third strophe also stands in the same category, which, in the address to the "weary and heavy laden" and in the requirement of meekness and humility, is once more *so similar to*' (italics ours) 'the Gospel. But its essential content consists in and is concentrated upon him who speaks and who imposes the "easy yoke." . . . This combination of self-recommendation and of the preaching of conversion is the typical mark of the divine or semi-divine herald of a revelation in Hellenic religiousness, *i.e.* of a mythological person.'

VI. It is time to turn to a critical examination of the arguments just set forth. They are concerned with three points—(*a*) the true text of the passage under discussion, (*b*) its meaning, (*c*) its source and ultimate author—though, as has already been pointed out, it is not always possible to keep these questions in logically watertight compartments. With regard to the text, we may say at once that we agree with Norden's conclusion that the Matthæan three-membered version is the more original, that Matthew and Luke found the Saying in Q in this shape, and that Luke has omitted the Invitation to the weary and heavy laden—doubtless because it seemed to him inappropriate in a context recording the victory of the followers of Christ over the demons, a victory which implied strength rather than weariness and heavy burdens, and because he felt that this message was sufficiently expressed in other parts of his Gospel. But the argument whereby this conclusion is supported seems to us precarious and indeed unsound, despite the enormous erudition which is at the author's command. Expressed in absolutely plain language it amounts to something like this: 'All revelational ῥήσεις are three-membered, concluding with an appeal to mankind; this passage is a revelational ῥῆσις; therefore, this passage must have been originally three-membered and included an appeal to mankind, in other words, the Matthæan version must be the true one.' If the argument be expressed in this way, the present writer's natural comment is *Nego maiorem.* Like Dibelius, he is not convinced that Norden really has proved that a threefold form of ῥῆσις actually existed as a definite and stereotyped convention to which prophets, adepts, and other composers of magical or theosophical literature felt obliged to conform. No doubt it is natural for one who believes himself to be in possession of a revelation (*a*) to state the fact, (*b*) to thank God for it, and (*c*) to invite his fellow men to share it with him; but that rests merely upon common sense, and does not require the assumption of a fixed and somewhat elaborate literary 'form,' an assumption which we cannot help thinking flows from the tendency, endemic in German scholarship, to attempt to impose rigid categories upon materials essentially vague, fluid, and elusive. If the main examples given by Norden be studied carefully, it seems to us that the impression gathered by the reader would be rather that this scholar has somewhat violently imposed the alleged 'form' upon the passages which he quotes than that he has easily and naturally educed it from them. If, for instance, we look at Ecclus 51, we notice in the first place that the thanksgiving with which the chapter opens is not by any means a thanksgiving for revelation, but merely for escape from some personal peril, which according to the LXX text (v.[6]) was a slanderous accusation 'to the king';[1] it has no logical connexion with the section which follows on the pursuit of Wisdom, and, indeed, in the Hebrew original discovered some forty years ago is separated from it by a hitherto unknown psalm (R. H. Charles, *Apocr.*, i. 514). It seems to us, therefore, that the parallel between this chapter and our Logion breaks down, or rather reduces itself to no more than the occurrence in both passages of the words ἐξομολογεῖσθαι, ζυγός, ἀνάπαυσις. The first of these words might well occur in any Hebraic or Hebraizing thanksgiving for anything, and proves nothing; if the occurrence of the last two in both passages is

[1] But see Box and Oesterley's critical apparatus *ad loc* (R. H. Charles, *Apocr. and Pseudep.*, i. 513).

more than a fortuitous coincidence, there seems to be no difficulty, on any theory of the Logion's authorship, in supposing that it may have included a faint echo of the language of Sirach. The passage from Poimandres seems to be equally recalcitrant to compression within the mould of the threefold ῥῆσις. There is, indeed, a prayer of thanksgiving to God for revelation; but there is no threefold ῥῆσις, for the exhortation addressed by the adept to mankind is separated from the prayer by narrative. Moreover, Norden seems to assume a much earlier date for the *Hermetica* than would now be generally accepted by scholars; W. Scott's verdict is that 'most of the extant *Hermetica* were written in the course of the third century after Christ,' from which it would seem to follow that it is not inconceivable that the striking phrase (καθὼς παρέδωκας ἀυτῷ τὴν πᾶσαν ἐξουσίαν) may actually be an echo of the Gospels. The prayer which concludes the Asclepius equally does not appear to be a case in point; for it is exclusively occupied with thanksgiving, and there is no statement of the contents of the revelation,[1] nor appeal to mankind to share it.

We must, therefore, needs consider the supposition of a rigidly stereotyped form of revelational ῥῆσις to be a figment. If, however, we look at the two versions of the Logion as given by Matthew and Luke, without any preconceived ideas as to the literary 'form' determining it and merely in the light of common sense, it seems perfectly true that the Matthæan version does constitute a poem in three stanzas, each consisting of four lines of definitely rhythmical character, though not reducible to any known metre.[2] The sequence of these stanzas, in which the speaker, in a mood of mystic exaltation, first addresses God, then (as it were) soliloquizes aloud, then addresses those whom he would have to be his hearers (whether physically present or present only in imagination) seems to us highly natural and indeed more natural than the Lucan version, which makes the speaker stop abruptly at the end of the second stanza. Stripped, therefore, of its technical *formgeschichtliche* trappings, and reduced to its simplest form, Norden's argument that the Matthæan version constitutes a single whole, which has been abridged by Luke, seems to us to stand; and the recognition of the fact that its stanzas show clear signs of having been designed to correspond in respect of internal rhythm rules out all attempts to excise the sentence οὐδεὶς ἐπιγινώσκει τὸν υἱόν, εἰ μὴ ὁ πατήρ, the removal of which would leave the second stanza hopelessly halting and discrepant with the first and third. The reversal of the order of this and the following clause in the quotations of the text given by Justin, Marcion, Irenæus, and other early writers, on which Harnack builds his case for the excision of the first clause, can be explained more easily and naturally by the considerations (*a*) that confusion in the order of two very similar clauses is in any case to be expected in some witnesses, and (*b*) that it must have been one to which orthodox Christian apologists, like Irenæus, who were concerned to vindicate against Gnosticism the claim of Christ to be the sole revealer of the Father, would be peculiarly likely to fall, especially if they quoted from memory.

We conclude, therefore, that the Matthæan version of our Logion is the original, that it comes from Q, and that its text, as we have it in our Greek Testaments, needs no serious emendation.

VII. The next problem on which we must now formulate our own judgment is that of the meaning of the Logion, and specifically of its second stanza, which, as we have seen, is the crucial one. It will be remembered that the two scholars whose views have been examined in this article come to divergent conclusions about this question; Norden regards the second stanza merely as a claim to be the supremely inspired, but still purely human depository of revelation, whilst Dibelius, in effect, admits the simple-minded believer to be in the right, and regards the text as a claim to be the unique Son of God in a purely supernatural sense—in a word, as a claim to be divine. Both of these scholars regard the claims which they respectively find in the text as incompatible with the supposi-

[1] That is, other than that contained in the body of the tractate itself, which is far too long to be described as one member of a ῥῆσις.

[2] The late Dr. C. F. Burney's attempt to reconstruct the original Aramaic of the first two stanzas as a poem in rhyming couplets, and of the third in the Kina-metre (in *The Poetry of our Lord*), is ingenious, but speculative.

tion that the text comes from the lips of Jesus Himself. The examination of this contention, however, must be deferred to our final section, and the only question which for the moment confronts us is 'What does the Logion—no matter who spoke or composed it—mean, as it stands'? It will be remembered that Norden's theory of its meaning, as a claim to be the supreme and predestined prophet or adept, whose 'tradition' or mystic lore is derived directly from God, is based upon his supposition of the specifically intellectualistic character of the revelations treated of in 'revelational ῥῆσεις,' upon the rendering of πάντα μοι παρεδόθη as 'All my tradition was derived,' and the first ἐπιγινώσκει as 'foreknew' in the sense of 'predestined.' The two last positions seem to us as arbitrary as the first, and we can see no reason for not taking παραδιδόναι and ἐπιγινώσκειν in their natural senses. Given these senses, the Logion then seems to assume a meaning which is as logical in sequence as it is sublime in content. In the first stanza, Jesus addresses the Father, praising the infinite wisdom which has decreed that the qualification for receiving the knowledge of Himself shall be moral, consisting in the humility of the νήπιοι, rather than intellectual; in the second, He speaks of Himself, and of the mysteries of His Person, of the more immediate mystery of His appointment to Messianic governance over the Universe and the vaster, more remote and ultimate mystery of His own relations of mutual knowledge and comprehension with the Father. Given this view, which seems to us to result from the study of the passage as it stands, it is impossible to ignore the momentous implications of the absolute terms 'the Father' and 'the Son,' and of the affirmation, not merely that the Father is incapable of *full* comprehension (notice the ἐπι- in ἐπιγινώσκει) by any except the Son but that the nature of the Son is so cosmically vast and illimitable that none can fully comprehend Him save God the Father alone. It would, doubtless, be out of place to speak here of incipient Trinitarianism; but we venture to think that a first-century Greek who picked up St. Matthew's Gospel by chance and read this passage would conclude that it presupposed and was meant to express something in the nature at least of a Binitarian conception of Deity. In the third stanza, the Divine Redeemer turns from the serene contemplation of the perfect reciprocal intellection enjoyed by Himself and the Father, and addresses Himself in tender, sympathetic appeal to weary and suffering humanity, distracted by tumultuous passions, imploring it to find inward peace and refreshment by union with and submission to Himself, the sole revealer of the Father.

VIII. We have now arrived at the last and most crucial of the problems which face us in connexion with this passage. Given that it is derived from Q, that it stood in Q as reproduced by Matthew, with three stanzas, that its meaning is as we have just defined it—is it possible to regard this Saying as an αὐτοφωνία of Jesus Himself? The answer of Norden and Dibelius is an unhesitating 'No.' This negative, however, is based upon purely *a priori* grounds, consisting in what these scholars deem to be the improbability, or rather impossibility, of the contents of the Logion on the lips of Jesus. No *a posteriori* evidence whatsoever has been produced against it (other than Harnack's argument against the authenticity of the second clause of the second stanza, which, as we have seen, is antiquated by the recognition of the poetical and rhythmical structure of the passage). The Saying admittedly comes from Q, and the practical identity of the Matthæan and Lucan versions of the first two stanzas suggests that however much different forms of Q might vary in other respects, the verbal form of this Logion was common to them all; and, by consequence, that during the oral stage of the transmission of Jesus' Sayings, this Logion had been memorized and transmitted with peculiar precision—which, again, suggests that it had been recognized from the first as of unique and cardinal importance amongst the words of the Lord. If, then, there were no question of its compatibility or otherwise with any one's doctrinal *praeiudicia*, it is reasonable to suggest that it would have been unquestioningly accepted as one of the best authenticated and most precious relics of the Lord's own words; at any rate, if a Saying derived from Q, and apparently so carefully preserved by exact memorization through the oral phase, could not be relied upon, no more could any other Logion, and

it would become waste of time to attempt to form any picture of the teaching of Jesus at all. It is therefore necessary to scrutinize very closely the *a priori* grounds which are alleged to cancel a conclusion for which there appears to exist so high a degree of *a posteriori* testimony. The nature of these grounds may best be learned from Norden's *dictum* that the personal claims put forward in the second stanza are incompatible with the humility alluded to in the third. (It will be remembered that Norden interprets those personal claims on minimizing lines, as an assertion of the Speaker's position merely as a unique, but still purely human, Revealer of God). But, *if* Jesus really was the unique Revealer of God, why should He not say so?[1] Our present gracious Sovereign would not be accused by any reasonable person of doing anything contrary to Christian humility when he describes himself in his proclamations as 'King of Great Britain and Ireland and of the British Dominions beyond the seas, Emperor of India'—for that is precisely what he is. Clearly, the assumption in Norden's mind is that Jesus was not the unique Revealer of God, and therefore (being a devout and humble man) cannot have claimed to be such. That the grounds on which this assumption itself rests lie outside the sphere of historical research is suggested by the naïve contention, quoted above, that the second stanza, if admitted as authentic, 'would introduce a false *trait* into the picture of His manner of speech which attested Logia compel us to build up.' But what are 'attested Logia'? Those which we have been considering are as well 'attested' by objective criteria as any, and far more so than some. It is difficult to avoid the conclusion that by 'attested Logia' Norden means Logia which do not conflict with his own preconceived picture of the Person of Christ. The circular nature of the argument will be obvious to the eye. We need not deal with Dibelius, save to draw attention to his condemnation of the third stanza on the ground that it employs 'the totally unevangelical idea of "rest."' Few observations could illustrate more vividly the fantastic arbitrariness and the humourless pedantry which in Germany are too often the companions of monumental erudition.

A more subtle form of the argument, and one which deserves to be treated with all respect, is that which finds difficulty in the apparently Johannine character of the passage ('a Johannine thunderbolt from a Synoptic sky'). This difficulty, which is based upon literary and historical factors alone, and does not necessarily presuppose any particular doctrinal assumptions, is specially felt by those who hold, in one form or another, the theory of the *Messiasgeheimnis* or 'Messianic mystery,' according to which the historical Jesus, as depicted in the Synoptic Gospels, followed the deliberate policy of concealing His Messianic character from the world in general, and permitting even His disciples to realize it only by slow degrees; a view with which it is extremely difficult to reconcile the course of the Johannine narrative, which makes Jesus claim something like full divinity from the outset of His ministry, not merely in private but occasionally in public. The same difficulty, though in a lesser degree, is said to apply to the text which has been the subject of our discussion. The questions thus raised cannot now be discussed in full detail: yet the following considerations may help to mitigate, if not altogether to resolve, the difficulty.

(1) If a preconceived theory conflicts with an established fact, the scientific procedure is to modify the theory, not to deny the fact: and the *Jubelruf* is a fact, in the sense of being a section of the Synoptic record possessing the highest degree of external attestation which is available in this connexion.

(2) If the existence and the high authority of the *Jubelruf* conflict with a rigid theory of the 'Messianic mystery' and of an absolute contrast between the Synoptists and the Fourth Gospel, it is these theories which need modification.

(3) Though no one will deny the existence of a large interpretative element in the Fourth Gospel, or the extent to which the writer's own meditations

[1] It is interesting to compare with this argument of Norden the impression produced on the mind of Seeley (*Ecce Homo*, 177 ff.) by the passage under discussion. Seeley's conclusion seems broadly to agree with our own—namely, that if Jesus really did hold the position which the second paragraph of our Logion represents Him as claiming, there is nothing inconsistent with humility in the claim.

have worked their way into the warp and weft of his report of our Lord's discourses, it is extremely improbable (to say the least) that this report is the product of pure invention, containing no Dominical substratum whatsoever. To suppose that the peculiar tone and impressiveness of the Johannine discourses—which by themselves seem to call forth the judgment, 'Never man spake like this man'—are due solely to the genius of the Fourth Evangelist would involve the ascription of something like a supernatural character to him. We must, therefore, postulate at least some sayings of the Lord, perhaps addressed to the inner circle of the disciples, or prayers and soliloquies overheard by them, of a more intimate and more mystical nature than those preserved by the public tradition eventually crystallized in Q. What more likely than that the *Jubelruf* (though it did in fact find its way, as an exception, into Q) should have belonged to this category?

(4) Even if the truth of the *Messiasgeheimnis* theory (with its corollary, that the historical perspective of the Johannine narrative is in part idealized) be admitted to this extent, that the mystery of our Lord's Person dawned upon the minds of the disciples only by slow degrees, it is not to be supposed that this process was one of pure, unaided discovery on their side, and that Jesus Himself gave them no help. On the contrary, it would seem that such help was provided by the use of the title 'Son of Man,' which, in virtue of its double meaning (*a*) 'human being' (*b*) the Apocalyptic Judge depicted in 1 Enoch, would stimulate their intellectual curiosity, without too abruptly unveiling the secret. It is, therefore, not unlikely—it may, indeed, be claimed to be antecedently probable—that He would, on occasion, endeavour to accelerate their gradual divination of the mystery by allowing them to overhear some impassioned utterance expressing His deepest consciousness of oneness with the Father; and such an utterance the *Jubelruf* is.

If these considerations are well founded, the 'Johannine' character of our Logion should be regarded as constituting it, not a stumbling-block but a stepping-stone between the Synoptists and St. John, and, as such, one of the most precious of the words of Christ which Divine Providence has willed to be preserved for our edification and joy.

Literature.

AN ENGLISH INSTITUTION.

'No description of England,' says Lord Stamp, 'would convey much sense of reality without an account of its formative and sustaining institutions, and of those institutions the Established Church would come into the "short list" of any exponent. And yet the average man has but the sketchiest notions of the true positions and characteristics of the Church.' It is well and justly spoken. The words are to be found in the General Editor's Preface to the latest issue of the series, 'English Institutions': *The Church of England* (Cambridge University Press; 7s. 6d. net), by the Right Rev. Herbert Hensley Henson, sometime Bishop of Durham.

As one would anticipate, we have here set before us an able and learned, frank and outspoken exposition of the history and place of the institution which Dr. Henson has served and adorned during a long lifetime. He explains, however, in the Author's Preface that his book does not claim to be a history of the Church of England, nor a treatise on ecclesiastical law, but a 'speculum' or mirror in which the working institution is displayed. 'Only so much history has been introduced, and so much law, as appeared in my judgment indispensable for a just estimate of the existing situation.'

In the Historical Introduction the story of the Church is carried as far as the reign of James II. Then follow the chapters—Church and State, The Via Media, Of Subscription, The English Bishop, The English Clergy, The Parochial System, and National Education. The subject of the Trans-

formation of the Established Church, in the century that followed the Reform Act (1832), is then discussed, and it is pointed out that what had become in practice, and largely in theory, a Department of State, developed into a highly self-conscious religious denomination. The concluding chapter is on Relations with other Churches (a subject in which Dr. Henson has shown deep interest over many years), and the opinion is expressed that Anglican approaches to Rome and to Eastern Churches are not usually made by adequate representatives and are not likely to effect considerable results.

In the Epilogue, as throughout the work, Dr. Henson says things about which many Anglicans will disagree with him. In particular, he reaffirms his well-known views on the question of Disestablishment. The epoch of national churches he declares to be closed, and the Disestablishment of the Church of England would but give formal recognition to an accomplished fact. Neither a national nor a totalitarian nor a denominational institution can finally satisfy the hunger for spiritual fellowship, but the end is not yet, and man's faith 'shall emerge one day.'

HUMAN NATURE WRIT LARGE.

Mr. F. Creedy has produced a large and in some respects an important book with the above title (Allen & Unwin; 15s. net). No doubt the title, reminiscent of Plato, is justifiable, for Mr. Creedy will win agreement in his view that the study of the psychology of a community casts real illumination on the psychology of the individual. As a student of community-psychology Mr. Creedy deserves all the praise and all the sympathy which are readily extended to a pioneer. For community-psychology is in its infancy; and we have no doubt that Mr. Creedy has written a volume of which account must be taken. To a considerable extent he follows the line of Bronislaw Malinowski in such a work as his 'Foundations of Faith and Morals,' and Malinowski contributes a Foreword to Mr. Creedy's book.

The myths of a primitive tribe are thought by its members to supply reasons for conduct conceived to be necessary or at least useful for the tribe's welfare. In our Western civilization Mr. Creedy holds we have hardly got beyond that. In various important fields we are fettered by 'myths' that have long since lost what primal value they may have had. These 'mythical' beliefs are not only untrue, as science can show, they are fruitful of harm. Among the examples which Mr. Creedy adduces and expounds, the most important are religion and economics. Our readers will be most concerned about Mr. Creedy's views on religion.

We agree with much that he has to say in criticism of 'institutional' religion with its dogmas, or ritual. He shows, what indeed scarcely needs the repetition he uses in driving home the point, how in a religion like Christianity 'personal' religion has tended to be lost in institutional or community religion. An individual has claimed freedom; if his reform is successful, the reformed community proceeds forthwith to stifle freedom for any but those holding their views; until a fresh up-welling from a 'free' soul begins the process all over again. That is no doubt very true up to a point and very distressing. But Mr. Creedy takes no account of the fact that under institutional religion with hard dogmas and rules of worship there has contrived to exist a great deal of 'personal' religion. We fear that in his interesting and often suggestive and illuminating survey of religion, Mr. Creedy occupies a purely 'spectator' attitude; and it is psychological fact that that is no view-point to enable one to understand even the observational facts which he is recording.

Much worse is another point. Religion, according to Mr. Creedy, should be untrammelled by 'myths,' and all supernaturalism is a burden. The Father-God is a hurtful 'myth.' Why?—because according to Mr. Creedy it leads people to fling back on God responsibilities which they themselves should bear. Granted that some people may be so foolish and lazy; can any one seriously maintain that 'cast thy burden on the Lord' has ever been so widely taken as a shield for human indolence among real Christians as to justify Mr. Creedy's inference? Mr. Creedy is in religion a positivist. One is tempted to ask if he really has any appreciation of what religion is, especially the 'personal' religion on which he so rightly lays emphasis. It is not without significance that in his long and very useful Index the words 'sin,' 'redemption,' 'salvation,' and 'grace' do not appear. Can these be ignored in writing on either the history or the psychology of religion?

GUIDANCE FOR THE BEGINNER.

'A book for those who seek it' is how Miss Mildred Cable and Miss Francesca French describe their latest work, *Towards Spiritual Maturity* (Hodder & Stoughton; 3s. 6d. net). It would be more properly called a book for those who need it.

The authors call it a handbook, but it is much more. It is a companion, loving, faithful, and wise. There is nothing formal about it. The authors are deeply experienced Christian women, and they have every right to take the beginner by the hand and lead him from his first tentative explorations of divine grace onward, step by step, to higher reaches of life and knowledge.

They begin with the Quiet Time and its value for the cultivation of the soul. This leads to Public Worship and the Church, and round about these topics are chapters on Holy Communion, Guidance, Prayer, and Witnessing. The closing chapters deal with Bible Study. It would be a mistake to imagine that any of these matters are treated in a systematic way. They are all parts of spiritual discipline, or stopping-places in the journey towards deeper and richer spiritual experience.

It must be emphasized that everything here is for the beginner, but no one can read these vital pages without a stirring of conscience and a desire to accompany such kindly, wise, and helpful guides further on the way. The keynote is spiritual progress, and we always have our eyes on the goal. But there is no dullness on the way. There is not a page in the book that is not interesting and suggestive. The only qualification we have to make concerns the large section of the book dealing with Bible study. The authors provide analytical 'outlines' of books of the Bible, after the manner of Dr. Campbell Morgan, which have in some cases little to do with the facts, and present too often an artificial picture of a book. For the purpose they have in view, however, not much harm is done, though it takes us sometimes a pretty long way from the historical truth. We hesitate to make even this criticism, the whole book is so good, and we would say emphatically that if any one wishes to put a helpful book into the hands of a young and inexperienced Christian, he could not find anything better than this.

THE CHURCH AND THE WAR.

We have not yet had any thorough and comprehensive treatment of this subject. But there are several small books which look at it from different angles. *A United People Goes to War*, by Mr. N. Scarlyn Wilson (Hodder & Stoughton; 2s. net), is a simple narrative of the experiences of one who may be taken as the average man. The declaration of war by the Premier, the Black-out, the A.R.P., the A.T.S., all come into view as they emerge. It is almost a day-to-day chronicle, very ordinary, just what you and I have been seeing and hearing, but for that reason interesting. *Our Case: What We are Fighting For—And Why*, by Mr. Christopher Hollis (Longmans; 1s. 6d. net), is a very different kind of survey. It is an extremely able narrative of the events that led up to the war, informative and well balanced. The German case is stated fully and even sympathetically, some people would say too sympathetically. But the analysis of it is extremely damaging, and the exposure of Herr Hitler's methods is annihilating. This little book contains one of the ablest statements of the Allies' case that has yet appeared, and it is worthy of a more permanent form than paper covers afford. *The Church and War—A Challenge to our Faith*, by the Rev. H. J. Dale (issued from the author's house at Lymington, Hants, price 2d.) is a plea for Pacifism as the only Christian way. It presents the usual arguments and contains such questionable statements as that 'peace is the one matter of supreme moment.' But the case for Pacifism is stated with intelligence and fervour. It is answered in the Rev. Hugh Martin's little brochure: *The Christian as Soldier* (S.C.M.; 4d.). Before, during, and after the last war Mr. Martin was a Pacifist on Christian grounds and took part in Pacifist propaganda. He has changed his mind and here parts with real pain from the Pacifist Movement. It is superfluous to say that his position is stated with great ability. In so small a compass as twenty pages present it is not possible to expound his theme with thoroughness. But Mr. Martin gives the reasons that have compelled him to reconsider his position. And every one who knows his record and the sincerity of his character will be prepared to realize their compelling power.

THE WORK OF CHRIST.

Two books with a similar title on the above-named subject come out simultaneously. The first is named simpliciter *The Work of Christ*, and is written by the Rev. F. Warburton Lewis, M.A., author of 'Jesus of Galilee' (Epworth Press; 5s. net). It is a somewhat fuller reprint of a former volume, and is obviously a series of discourses. There is no attempt to think through the subject. The fact of Christ's sacrifice is presented in various aspects, and there is a definite plan, under the headings, Deliverance, Atonement, Salvation, and the Church. But the book cannot be described as systematic. This is not to say that there is a lack of careful thinking and clear statement. There are both. Thirty-six years ago the late Dr. Hastings

remarked in THE EXPOSITORY TIMES that Mr. Lewis displayed a keen exegetical insight. And this is abundantly illustrated in these chapters. A happy instance is his account of the word 'expiate.' It comes, he says, from the loveliest word in the Latin language, *pius*, which means dutiful. The pious man, according to the Romans, was one who fulfils what is due to the gods. And in His expiation Christ gave to the Father that love and response which satisfied Him, and thus expiated the long neglect of a world's stupidity and doubt.

The chief character of these 'essays' (as the author prefers to describe them) is a close adherence to reality, and in particular a faithful and keen closeness to the Word. Mr. Lewis has a gospel, and he finds the gospel in Christ and Him alone. Those who love the Bible and Him who is the centre of it will value this book for the honour it puts upon both.

The second book is of a different calibre intellectually. It is called *The Work of Jesus in Christian Thought* (Epworth Press; 6s. net), and is by the Rev. Alexander McCrea, Principal of the Methodist College, Belfast—a name not familiar but one which will be heard of in future. His book is one of the ablest that has appeared on the saving work of Christ for a long time. It is a book that is worthy to stand on the shelf beside the masters—Denney (with whom Mr. McCrea has little in common in their standpoints), Bushnell and the rest. Mr. McCrea has made his way into the heart of his great subject. He leads us step by step through the authorities—the Gospels, St. Paul, St. Peter, the Epistle to the Hebrews, the Johannine writings, the Fathers, Augustine, Anselm, the 'Moral Influence' School, and the more recent trends in interpretation. His feet are there grounded on reality. He faces the problems. He is not afraid to be 'modern' in the sense that he reconsiders traditional attitudes. He is not afraid to criticise the great men and their theories, but he is careful to conserve what is true in all of them.

The lectures were first delivered to students and this probably accounts for some of their best features, their realism, their directness, their independence.

A beautiful little book has been sent out from Messrs. Blackie & Son by the Bishop of Liverpool, Dr. David—*Bible Poetry* (3s. 6d. net). Selections from the Old and New Testaments are printed, each with a brief explanation of the content. Dr. David's taste has gathered together the finest poetry in the Bible, and the result is a book which can be read and re-read with pleasure, both for its literary and religious value. The exquisite form of the book makes it a joy to handle.

Scottish life has been greatly enriched by families in whom the prophetic spirit dwelt, and some of the finest of these have had in addition the Celtic fire. Of this type was the Rev. W. Murray Mackay, whose two sons, Dr. Sage Mackay and Dr. Mackintosh Mackay, were well known as preachers on both sides of the Atlantic. The latter of these has given us some very interesting glimpses of his father in *Leaves from a City Pastor's Diary* (James Clarke; 2s. 6d. net). Mr. Murray Mackay was minister of Young Street Free Church, Glasgow, through the years that witnessed the revival of 1859 and the first mission of Moody and Sankey. These extracts reveal his deep spirituality and evangelical fervour. He was a tireless shepherd of souls and his record is at once an inspiration and a rebuke.

Preparing to Preach, by the Rev. Fred. A. Farley, M.A., B.D. (Epworth Press; 2s. 6d. net), is defined in its sub-title as 'A Guide to Lay Preachers.' It answers admirably to its title. It deals expressly and throughout with the work and difficulties of the lay preacher, telling him just the things he needs to know and warning him of the dangers of his calling. The whole treatment is marked by clarity and sound sense. It deserves to be widely read, for many besides lay preachers would benefit by its counsels.

The Lesser Parables of Jesus (Epworth Press; 3s. 6d. net), by the Rev. G. R. H. Shafto, follows up an earlier work by the same author on the Parables which is to be found on the older lists. In this present work Mr. Shafto confines himself to 'the smaller pictures in words, the thumbnail sketches and verses,' which are not usually included in books on the Parables. It is surprising how many such pictures and sketches are contained in the Gospels, and teachers and preachers should be grateful to Mr. Shafto for assembling them and for expounding them in so informative and interesting a fashion. The little volume contains a number of fresh and lively illustrations. Perhaps it gains rather than loses in interest by reason of not following any consistent plan of exposition.

In religious writing there is apt to be a gap between the learned books on dogmatic theology and the popular books which, taking for granted the Christian doctrines, set themselves to expound the practical applications of these doctrines. In his book, *Jesus the Son of God* (Epworth Press; 3s. 6d. net), the Rev. Frederic Greeves, M.A., has aimed at giving a simple and popular exposition of the person and work of Christ. In this he has had a commendable degree of success. Beginning with the present-day attitude to Jesus and the search for a 'merely human' Jesus, he gives a careful discussion of the impression Jesus made on the first disciples and of the value of the ancient creeds as an attempt to set forth the meaning of that impression. In the closing chapters he deals with the relation of Christ to the individual and the community. The whole gives a fine example of sound doctrinal preaching.

A book of prayers with a character of its own has been compiled by Mr. R. Walter Hull, *In This Manner Pray Ye* (Epworth Press; 3s. 6d. net). The special character of the book is that the prayers selected are modern. They come from such diverse sources as Dorothy Sayers, John Oxenham, Conrad Skinner, Dr. Orchard, Evelyn Underhill, F. R. Barry, and many other well-known names. This book will be a well of inspiration for private devotion and public worship alike. Its value can only be gauged by use. But a first examination reveals many acts of devotion of peculiar beauty and helpful variety both in subject and treatment.

The Four First Things (Longmans; 3s. 6d. net), by the Very Rev. R. H. J. Steuart, S.J., deals with the fundamentals, from the Roman Catholic standpoint: first, of Religion in general and then of the Religion revealed in Christ. The four things which are the subjects of these spiritual discourses (Fr. Steuart appears to be well known as a writer on spiritual subjects) are Knowledge of God, Knowledge of Christ, Faith, and Prayer. There is nothing topical about the discourses. They might have been written in any year of our modern age. Thoughtful, devout, rich in concrete instance, they reflect the true spirit of Catholic piety.

How Christ Bore the Sin of the World (Marshall, Morgan & Scott; 5s. net), by Mr. W. W. Lucas, M.A., LL.M., is neither more nor less than a devout examination of Scriptural teaching on sin and redemption. The Scriptural references are carefully given. It appears as though Holy Scripture is treated as a uniform revelation of divine truth. The opening words of the Introduction are apt to prejudice one against the book: 'The aim of this little work is to relate the sufferings of Christ caused through sin, and to show that it amounted to the total sum of the sin of the world. It is desired to present them in a concrete form, that is, not in the form of *a priori* theological principles, but rather by a relation of facts.' But the book is happier than its opening words, and devout readers of Scripture may find edification in it. The theologian will find little help in it for an exposition of the doctrine of the Atonement.

The St. Giles Boys' Club in Edinburgh has become widely known through the publication of two series of discussions with the boys on religious topics of interest. One result of this was that a series of broadcasts along the same line was given on ten successive Sunday evenings. These are now published under the title of *Asking Why*, by the Rev. R. S. Wright, M.A., and the Rev. A. W. Loos, Ph.D. (Milford; 3s. 6d. net). Like broadcast talks in general they do not go very deep and objections are not pressed as they would be in real argument. They, however, make very interesting reading and are full of helpful suggestion.

Mrs. Maribel Edwin has completed her perfectly delightful little series of *Round the Year Stories* by *The Winter Book* (Nelson; 2s. 6d. net). The writer is the daughter of the late Sir J. Arthur Thomson, one of the greatest field naturalists that our country has produced. His daughter has inherited his intense love of Nature, his gift of imagination and felicity of style, and no higher compliment could be paid. For each week of the three winter months the story of some animal is told with such insight and sympathy that we feel we are making the acquaintance of little friends. The book would make a charming gift for any boy or girl, and older folk will find pleasure in its pages.

The second volume of the *Expository Dictionary of New Testament Words*, by Mr. W. E. Vine, M.A. (Oliphants; 10s. 6d. net), is now published. It covers the vocabulary from 'each' to 'lively.' Mr. Vine is working well to scale, and this instalment bears out all that was said in our columns regarding its predecessor. Among the most important words here treated come 'elect,' 'faith,' 'godliness,' and 'justification'; and such are critical tests. Mr. Vine's treatment is clear and

truly illuminating; and strengthens our conviction that the work when completed will be a valuable possession for all who without a university standard of education have to teach the Scriptures.

The King and the Kingdom (S.P.C.K.; 2s. net) is issued by the Anglican Evangelical Group Movement. It is the second volume of a series on Discipleship under the editorship of the Rev. J. P. Hodges and the Rev. R. B. Parker. It contains a well arranged syllabus of lessons for senior Sunday-school classes to cover the whole of the Christian year. The titles of the lessons are attractive and the notes on each are really well done. Helps for Sunday-school teachers are very abundant in these days, but we have seen no series better arranged or more likely to be helpful than the one before us.

If the parents of to-day fail to interest their children in the Bible it is not for want of helps. These are provided nowadays in great abundance and variety. C. P. S. Warren (Mrs. Watkin Williams), in telling Bible stories to her own children, hit on the happy device of linking the story to some modern incident which would whet the appetite for more. She has now published a number of these under the title of *Stories for Timothy* (S.P.C.K.; 3s. 6d. net). The story-telling is really well done, and it makes a book which will be eagerly read by children and should provide splendid material for Bible talks by parents.

The Messianic Consciousness of Jesus (S.P.C.K.; 6s. net) is an investigation of Christological data in the Synoptic Gospels by the Rev. H. G. Hatch, B.A., Ph.D., Fellow of King's College, London. The essay embodies the greater part of a thesis presented for the degree of Doctor of Philosophy in the University of London in 1928. The method adopted by the author is based upon a tentative acceptance of the Four-Document Hypothesis as put forward by the late Canon B. H. Streeter. He examines separately the data of Mark, Q, L, and M, and then compares the results. He concludes that Jesus commenced His ministry in the consciousness of His Messiahship, but for Him the Messianic office was already transformed: unique dignity was to be combined with service and sacrifice. Thus from the commencement the popular notion of a political kingdom was rejected. As for the interpretation of the Messianic consciousness, it should not follow the lines of the liberalists nor of the 'consistent' eschatologists; rather should we say with von Hügel that Jesus conceived the Kingdom both prophetically and apocalyptically. As for the ultimate source of the Messianic consciousness, where else can we find it but in a unique relationship with the Father? Of such a relationship Jesus was Himself conscious. So that the faith of the Church in Jesus as the only begotten Son of the Father has a foundation in the life and self-consciousness of Jesus Himself. A familiar enough position, and one which the late Principal James Denney investigated in a well-known work. It is here supported with care and ability, and in light of the more recent critical work upon the Synoptic Gospels.

The Dean of Edinburgh (the Very Reverend William Perry, D.D.) has published an attractive volume on *Alexander Penrose Forbes* (S.P.C.K.; 7s. 6d. net), who was Bishop of Brechin from 1847 till 1875. Some twelve years ago Dr. Perry wrote the life of that great liturgical scholar, George Hay Forbes, and now he has also sought to keep green the memory of George Hay Forbes's brother, whom he regards as worthy of the appellation, 'The Scottish Pusey.' Bishop Alexander Penrose Forbes was Pusey's most intimate friend, and it is a pity that the hundreds of letters he wrote to Pusey have been nearly all destroyed. But Dr. Perry has made good use of the surviving part of the Bishop's correspondence, including letters not only from Pusey but from W. E. Gladstone, John Keble, and others. Indeed, he is to be congratulated on the outcome of his diligent searches after material for this biography.

The biographer naturally records that no family in Scotland has been more devoted and tenacious in its loyalty to the Scottish Episcopal Church than the Forbes family, which numbers among its distinguished members the most famous of the 'Aberdeen doctors,' John Forbes of Corse. And it is well that the memory and achievement of so worthy a descendant of Dr. John Forbes should be sketched by one of the ablest and most devoted of the present-day clergy of the Scottish Episcopal communion. The work is happily embellished with photographs of the Bishop, and after looking at them one might readily endorse the biographer's remark, 'To look at Forbes was almost to see spiritual realities mirrored in the face of serene composure.'

The Revelation of the World Church.

The Message of Tambaram.

By the Reverend Nicol Macnicol, D.D., Edinburgh.

At the close of the meeting of the World Missionary Conference at Tambaram, near Madras, a year ago, a delegate from Mexico said: 'We go back to our Churches to remind them that we are not alone. . . . Small as we feel ourselves to be, few as we are, we belong to the Church Universal, to a world community of Christians of all races and nations under the sun.' To make that discovery is something greater than anything that ever happened to a 'watcher of the sky' or to 'stout Cortez.' Nine months later a German missionary leader wrote to Dr. W. Paton: 'Tambaram nine months ago is like a bright star of God's promise, a signpost of the communion and fellowship of all Christian Churches in the world. But now darkness has come upon us.' But the black night in which we are now walking will pass and, as Dante issued forth from Hell to see the stars, so we shall see again, still shining, the Church of the living God. The appearance of the seven volumes of the Tambaram Report enables those of us who were not present on that splendid occasion to share in some measure in its revelation.

We cannot think of the Tambaram Conference without remembering its two predecessors that prepared the way for it and to which it was the climax. The Conference which met in Edinburgh in 1910 seems far off as we look back to it, but it represents the first step in a momentous advance. Edinburgh 1910, Jerusalem 1928, and Tambaram 1939 signalize the emergence of the young Churches of the Mission lands into full status alongside of their elder sisters of the West. The process has been slower than it need have been. Crabbed age is always apt to be blind to the claims of youth. One of the delegates at the third Conference—one of the few who were delegates at all the three Conferences—Bishop Azariah of the Indian Diocese of Dornakal—in a paper included in the Report, describes the three stages in the gradual opening of the eyes of the older Church. 'At the beginning of the twentieth century,' he says, 'the Edinburgh Conference could admit that "the existence of the Church in the Mission Field had hardly been known hitherto to many Christian people, and, even where it was known, its extent and its significance were very much underestimated." That Conference, however, marked the beginning of a new attitude of missions to Churches.' He goes on: 'The Jerusalem meeting went one step further and declared, "That there is possible now a true partnership enabling the older Churches in an ever-increasing degree to work with, through, or in, the younger."' What Bishop Azariah sees as the attainment of full status in the Church of Christ is not, needless to say, the investment with authority, but the acceptance of leadership in service. The young Churches of the mission fields must now lead, but it must be 'in the task of evangelism,' each in its own land, with the older Churches helping them 'in their God-given task.' 'That task can ultimately be accomplished by that Church and that Church alone, and not by anyone else—except in so far as those others are its helpers.'

In these words is proclaimed—by one who has earned the full right to proclaim it—the attainment by the younger Churches of their majority, if we may so describe it, in the Divine Family. 'A' my sonship I maun gather,' says George Macdonald of himself in one of his poems, and that is what the Bishop is doing on behalf of his brethren of the Indian Church and of all the young Churches that are entering into their inheritance. In 1910 this man, not then a Bishop, uttered a challenge to the sending Churches which has not ceased to echo in the hearts of those who heard him. 'You have given your goods to feed the poor. You have given your bodies to be burned. We also ask for

love. Give us friends.' That deflated at the time some of our Anglo-Saxon complacency. It helped to open our blind eyes. One of the lessons that is written all over these seven volumes may be said to be the sequel to what those words imply. Everyone who desires to be a missionary to-day must carry always in his heart the reminder that in the evangelization of any land the foreigner's place beside the national is one of love and not of lordship. He must be the second, not the first. St. Paul cannot have found it easy with his ardent and forward-thrusting nature to write as he does to the Church of Corinth, a Church that he might well have considered to be immature and in need of foreign control. Yet he says: 'Not that we lord it over your faith—no, we co-operate for your joy: you have a standing of your own in the faith.'

One chapter in the volume on Evangelism describes in most interesting detail 'the characteristics of German Evangelical Missions in theory and practice.' The writer, an experienced 'Missions-Direktor,' recognizes the dangers of 'the patriarchal attitude' which, he says, comes naturally to the German, though not, as we know, to the German alone. When he describes the Volkskirche as 'the goal of the missionary undertaking' one is again aware that this may lead on to a dangerous nationalism, but his definition of the word makes clear that he has no thought of a religion of 'blood and soil.' 'As we of the German missions conceive it,' he says, 'it signifies that the Christian community must feel itself responsible for confronting ever-growing circles within its own nation with the authority of the person of Christ.'

Two chapters in the volume of the Report that deals with Evangelism seem to present a sharp contrast in the method of presenting the gospel to a primitive people. In one we have a deeply interesting account of the method that Dr. Keysser, of the German Lutheran Mission among the Papuans of New Guinea, used. He became, we are told, 'a Papuan among the Papuans'; he even is said to have 'insinuated himself into the active life of the tribal community.' His aim was, while winning them to Christ, to avoid any needless destruction of their tribal life. But in another chapter there is an account, as a result of a religious revival, of a violent and wholly destructive revolt against heathen ways and heathen customs. The contrast of method in these two cases reveals one of the problems of these growing Churches which again and again emerges in the pages of this Report. We heard early echoes of it at the Edinburgh Conference when one of the wisest and most experienced missionaries in India raised a mild storm by declaring that Hinduism must simply be broken. At Jerusalem, on the other hand, one of the aims set before the Conference—to the indignation of not a few—was to discover 'the values' in the non-Christian faiths. Its findings include an invitation to sincere followers of the non-Christian religions to co-operate with Christians, 'holding fast to faith in the unseen and eternal in face of the growing materialism of the world.' Professor Baillie, in his recent book, *Our Knowledge of God*, quotes some words of Dr. Coffin of New York from a sermon on the text—'Thou shalt have no other gods.' 'Had this commandment been written for our day and place,' he says, 'it would rather have read, "Thou shalt have at least one God."' It was because of the change that Dr. Coffin here emphasizes that the Jerusalem Conference made its appeal. The Jerusalem Conference was so fully aware of the evils that a godless materialism brought with it that it was ready to call to its side those who shared with them a common sense of the need of some God to worship.

At Tambaram the question of the relation of the Christian gospel to the non-Christian religious systems as well as that of the relation to each other of the Christian and heathen social orders came up for review and discussion in many contexts. Much more difference of opinion seems to have emerged in regard to the former problem than in regard to the latter. There is little theoretical disagreement among missionaries as to the desirability, if the Christian religion is to be rooted in the soil, that the ways of life of the people and the shapes of things in their traditions should as far as possible be preserved. Practice, however, does not always agree with theory. Presbyterians in Africa are ready to claim that their Church system 'suits well the structure of the village community and tribal life.' Another African Church frankly states that 'from the beginning the

Church has been organized along the lines of the civil government.' The rule that should guide the young Churches in this aspect of their growth is, however, stated with clearness and emphasis. 'An indigenous Church, young or old, in the East or in the West, is a Church which, rooted in obedience to Christ, spontaneously uses forms of thought and modes of action natural and familiar in its own environment.' 'Woe unto us if the stumbling block (in the way of such a course) lies in the pride or foreignness of our persons or our Church.' We see indications of at least an effort to get rid of foreignness or denominational prejudices in such names as have been given to Churches as (for the Church in Nyasaland) 'The Church of Central Africa (Presbyterian),' (for the Church in Labuan and Sarawak) 'Ecclesia Borneo,' and (for the Anglican Communion in China) 'Chung Hua Sheng Kung Hui.' These have at least the advantage that they represent a real attempt to get away from what is foreign and parochial.

A more fundamental problem is that which concerns the relation of the Christian message to the messages of the non-Christian religions. The issues that are here involved reach to the roots of the Christian faith and its proclamation and were set forth with gravity and power in Professor Kraemer's much discussed volume written specially in view of the Tambaram Conference, called *The Christian Message in a Non-Christian World*. To the further elucidation of the question the first volume of the Report, which bears the title *The Authority of the Faith*, is devoted. Dr. Kraemer opens with a restatement of his main thesis and refers to the religion of Zarathustra which he rather passes by in his book. The fault he finds with this religion, placing it outside the pale of revelation, is that, resolute for righteousness as the Mazdean believer is, there is a gulf between him and the man who by faith in Christ is *a pardoned sinner*. That is true, but what is claimed for Zoroastrianism is not that it can stand beside the Christian message but that in it God speaks and that its message is akin to that of the Hebrew prophets. Nor can it be claimed that a sense of the divine forgiveness has never come from God into the heart of the Indian *bhakta*. The writer has listened to an outcast sitting in his hut door and singing a song that quite literally rendered says :

> Sinners are we, I and you,
> Vithoba alone is true.
> He receives the fallen, too.

And another of them, a famous poet-saint of three hundred years ago, echoes, without ever knowing it, but with something of the same intensity of gratitude, the famous Easter hymn, 'O felix culpa quae tantum et talem meruit habere Redemptorem.' The translation is a poor but a literal reproduction of Tukaram's simplicity :

> How could'st thou e'er have cleansèd me,
> But for my sinful plight ?
> So first come I and then thy grace,
> O Mercy infinite.

The merciful one in both cases is the same village deity. It is not through religions that God can be said to have spoken, but it is, surely, to and through men and women in all the lands beneath His sky.

But this debate may best be left in the hands of such men of vision as those who make their weighty contributions in the first volume of the Report. India and China listen eagerly, for they are deeply persuaded that some at least of the holy men of God in their tradition spake, even if with stammering lips, 'as they were moved by the Holy Ghost.' The representatives of the young Churches who contributed to the discussion are Professor T.-C. Chao, of Yen-ching, China, and Professor D. G. Moses, of Nagpur, India. Their contributions and those of such theologians of the older Churches as Principal A. G. Hogg, Professor W. M. Horton, and Professor H. H. Farmer deserve to be read and weighed. This is a subject which, concerned as it is with the relations of God to the soul, demands the most serious consideration of every thinking Christian, and especially of every Christian charged with the delivery to men of the message of God in Christ Jesus. A recent contribution to its clarification and an unquestionably important one is to be found in Professor John Baillie's examination of *Our Knowledge of God*. A quotation from that book will indicate his position in this controversy. 'It is thus possible to hold,' he says, 'that the self-same image of God, which by the power of Christ is restored in the souls of

the saints, is to be found dimly and brokenly reflected in all human nature, behind and below the ravaging defacements of sin's corruption ; and at the same time to magnify to the uttermost the implacably urgent need of the restoration itself, of the new creation and the new birth.' That 'implacable urgency' will always remain behind the Christian movement demanding that the messengers of the gospel, even if war or any other human evil should stand in their path, shall not tarry or turn aside.

Of all the seven volumes of the Report that which is, perhaps, the most attractive and inspiring is that which bears the title *The Growing Church*. What is attempted here—and achieved—is the presentation of 'a series of statements or pictures, showing how the living Church grows in every part of the earth.' Those chosen include instances of Churches at different levels of growth, 'some fully mature and others in the beginning of life,' and Churches at the same time representative of 'the main areas of the earth' and so indicating the effect upon them of 'national and cultural conditions.' This ambitious programme has been carried out with remarkable success. Four Churches represent Africa, or five if Madagascar is included in that continent, while fourteen are required to provide a pattern for the wide variety that is included within Asia. Iran has two to tell of, one in the North and one in the South. 'The island world' provides four. From the great but neglected continent of South America we learn only of the Presbyterian Churches of Brazil.

It is not easy to choose from so rich an abundance. It will be best to convey the sense they give us of 'God's plenty'—by some quotations from the record. In every one of them His creative power is manifest. Let us choose first one of the youngest of the Churches in this collection, that of the aboriginal people in the Lushai Hills on the borders of India. Their growth 'covers the period represented in the Bible from Genesis to Revelation' in forty years. They were animists and head-hunters in 1897 when the Welsh Presbyterian Church began its work there. 'The Church has now nearly 70,000 members and adherents out of a total population of 89,000. . . . The story can be told from many angles, but the facts can only be interpreted adequately in terms of God's intervention for the salvation of a whole people.' 'The vigour of these churches can be seen from the fact that the largest and best churches in Lushai are in the heart of the jungle away from the direct influence of the European missionary.'

An older Church and one more elaborately organized and equipped is 'the Anglican Church in Uganda.' In its sixty years its continuous growth has been watched over and tended until to-day there is even in it 'a growing consciousness of the catholicity of the Church.' One of its perils, inherent in the manner of its expansion, is 'that it may be identified too much with the State and Erastianism rear its head.' It is, however, 'self-expanding' 'with a large evangelistic task to accomplish within its own borders.' 'It is no dead or sleeping Church resting on its laurels. The numbers continue to grow—there are about seven thousand confirmations every year.' This is in a baptized community of 325,000. Even more remarkable is the growth of the Korean Church. 'In 1885 not one believer ; in 1938, 380,000. In 1885 there was not a single church building in all the land ; to-day there are 3400 and 200 new ones are erected every year.' Nor has this result been attained easily. There have been hostile forces to be faced and overcome. Thus the demands of 'shrine obeisance' have made it necessary to close all the mission schools. 'It is a heart-breaking tragedy but some rights can only be held by paying too high a price.' 'The simplest explanation of the whole Christian movement in Korea is just that it is a great miracle of God's grace.' There is also the fact to be noted that in this community mainly of village Christians the personal relations of the people and their spiritual guides are close and intimate. That, and the thrill of the great annual mass classes and the whole Bible Class system itself have, humanly speaking, had much to do with the 'miracle.'

The account that is given of the Chinese Churches is not as representative as it would have been if war conditions had not made it impossible for the reports that had been expected to be received. It must suffice to quote as an example of these war conditions and how the Christians of China

are facing them a story that concludes the account of the Church of South Shantung. The Japanese, while in occupation of this district, came to a village where there was a Church with a pastor who had served them for many years. 'The members of the church had taken refuge in the little church building. Discovered, they were ordered out and placed before the machine-guns which were set to mow them down. The pastor asked the group, of which there were about two hundred and fifty, to sing, and they sang together while facing death. Then he suggested that they should pray. As was their practice, they prayed aloud and together, each person uttering his own petitions. When they had finished, the Japanese soldiers applauded them and released them. Faith had triumphed over force.'

These examples must suffice as evidence of how fully the young Churches are proving themselves to be indeed members of the body of Christ. To sever the ties that bind us to them may bring loss to them; it certainly would bring loss to us. In his recent letter to *The Times*, appealing for undiminished support for Missions even in the midst of our present preoccupations, Lord Halifax says that 'to ignore the obligations of fellowship with the young churches would be at once failure and betrayal.' That is true, but it would mean also, in a real sense, that we of the older Churches would lose hold of Christ Himself.

There are many other things in these volumes to which one would desire to direct attention. Much might be said, for example, on the importance rightly emphasised by this Report and urged upon all who care for the nurture of young Christendom, of a far more adequate production of Christian literature. 'In the great battle of the books to claim men's attention for every sort of idea and belief, it is our concern,' the Conference declares, 'to ask what place the books are taking that carry the message of our Lord. . . . There are Churches whose whole Christian literature can be tied up in a pocket handkerchief.' And not only so, but what there is sometimes, as someone has said, 'would not tempt one to read on a desert island.' 'There is almost unanimous agreement,' the Conference goes on, 'about the importance of Christian literature and consistent failure to achieve any results commensurate with the need.' Another subject that is of supreme importance to the young Churches and that is realized as such by them is the unity of the Church. One of the most important documents issued by the Conference is an appeal from the representatives of the younger Churches made, they say, 'with all the fervour we possess,' to the older Churches 'to take this matter seriously to heart . . . and to lead us in the path of union.'

The final word at the Conference was spoken by its Chairman, Dr. John R. Mott. His subject was 'the supreme obligation of the Tambaram delegates' and he summed it up in the 'searching word of Christ,' 'To whomsoever much is given, of him shall much be required.' He laid that piercing word upon the hearts and consciences of his hearers, and then they went their various ways. Twenty-eight years earlier that great Christian presided at the Conference at Edinburgh and gave as his final message three verses by 'a Scottish hymn-writer.' This was the last verse, a verse even more appropriate in these days of tragedy than it was in 1910:

> Death worketh; let me work too.
> Death undoeth; let me do.
> Busy as death my work I ply
> Till I rest in the rest of eternity.

Constructive Theology.

V. Eschatology.

By the Reverend H. Cunliffe-Jones, B.D., B.Litt., Yorkshire United Independent College, Bradford.

Eschatology means the doctrine of the 'last' or ultimate things, and, therefore, if the term is used with a wide reference, the whole of Christian dogmatic theology is eschatological. Nothing that we must affirm in truth about the majesty and mercy of God, His Revelation of His own nature, and the fulfilment of His purposes for and in mankind is other than ultimate. But the term eschatology also stands for a particular part of Christian dogmatic theology—that which deals with the final state of man and the universe. Eschatology in this limited meaning is of the first importance because it makes plain the purposes of God and the true life of man. Revelation must be the manifestation of the eschatological in time.

The difficulties in the way of making a positive statement of Christian eschatology are twofold. In the first place, there is not, as ancient thinkers held, a clear line of demarcation between the Old Testament and the New, between the earthly and the heavenly, as regards eschatology. On the contrary, the modification of Old Testament eschatology by the fact of Christ is only in process of taking place in the New Testament: it is not something the New Testament presupposes. We are greatly helped here by that revival of New Testament theology which is beginning to enable us to see the New Testament as a real unity, and which has made plain the fact of 'realized' eschatology. Yet some of the most difficult questions for dogmatic construction remain unilluminated. In the second place, the newer understanding of the Bible through literary and historical criticism works more havoc with eschatological conceptions than other parts of Christian dogmatic theology; yet at the same time it is impossible in reaction against a theology, that made the damnation of the greater part of mankind satisfactory to God, to remain content with avoiding the issues and failing to make plain either the urgency of salvation or the reality of judgment.

I. *The Manifestation of the Ultimate in the Present Life.*

In the Old Testament the meaning of history is made plain by the redemptive acts of God which are to be interpreted in the light of the 'Day of the Lord' still in the future. It is the central claim of the New Testament that the times were fulfilled and the Kingdom of God came in Jesus Christ. In the life, death, and resurrection of Jesus Christ the active power of God is manifested for the salvation of mankind; and this is the fulfilment of God's promises to Israel. Jesus Christ in Himself is the Kingdom of God manifest. This affirmation is expressed primarily in Hebraic terms, but already in the New Testament we have the beginning of its expression in universal terms, that is, in terms of Incarnation. In Jesus Christ the *eschaton* has been revealed because in Him the Word of God has become the principle of unity in a human life. This manifestation of God is ultimate, not with the meaning that we have in this life by faith in Christ Jesus the Beatific Vision, but with the meaning that the essential nature of God so far as He can be known in this temporal sphere is revealed to us by Jesus Christ our Lord.

But the eschatological fulfilment of the hope of Israel is not limited to Jesus Christ alone. He associated His disciples with Himself in suffering and in glory. The outcome of His ministry is the drawing of men and women into the Church of God—recreated in Himself. The Church is the fulfilment of prophetic hopes of a new people of God. And in the Church the powers of the Age to Come are already manifest. The Church shares in the work of its Incarnate Lord and its function is to be the hands and feet of Christ. Now the

New Covenant in the Blood of Christ which brought into actual being the new Israel takes two forms—it comes as salvation and it comes as judgment. Its primary aspect is that of salvation—the inexplicable miracle of God's grace, the amazing wonder of God's loving condescension. 'He has rescued us out of the dominion of darkness and transferred us into the Kingdom of the Son of His Love' (Col 1^{13}). 'We are being transfigured from glory to glory' (2 Co 3^{18}). And this salvation which is realized in the fact of the Church as the Body of Christ has delivered men from sin and death: the sting of death is sin, and sin has no place whatever in the fellowship of Christian believers. 'There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death' (Ro 8^{1-2}). 'We know that we have passed out of death into life, because we love the brethren' (1 Jn 3^{14}). But the New Testament abundantly witnesses to the fact that in the Church as an empirical fact this salvation is not completely realized. To quote Dr. C. H. Dodd: 'The Church's sense of being a supernatural society was indeed so vivid that for a long time it maintained the principle that sin of a serious character necessarily excluded the sinner permanently from its fellowship. But the growth of a system of penitential discipline was a confession that the ideal of a sinless people of God, though demanded by the eschatological doctrine of the Church, was not realizable empirically' (*History and the Gospel*, 1938, p. 152). The Church in part realizes here and now that which it is its function to be; but in part it waits to be clothed upon with the Righteousness of Christ. Salvation is not fully accomplished in us here and now.

The salvation manifested in Christ Jesus in declaring the eternal purposes of God for men reveals the meaning of all history—even of that whose time is still to run. And this salvation is offered freely to all men without restriction. But it comes also as judgment. This judgment is known by the believer, because the forgiveness of God lies for us on the other side of judgment. In knowing that we are pardoned sinners we know the majesty and holiness of Him who died for our sakes and our own desperate unworthiness. But there is judgment also on the unbeliever. In the words of Dr. Dodd: 'the divine judgment is not a bare sentence or expression of opinion. It is historical action. . . . At any period of history the Gospel reveals the inherent sinfulness of a situation working itself out in disaster' (*op. cit.*, 173–4). This is at least part of the truth. The rejection of the appeal of the Crucified means disaster, as it meant disaster for the Jewish people in the first century, and it leads men to deny the very ideals they themselves cherish—a fact expressed in the tragic words of the Fourth Gospel, 'We have no king but Cæsar' (Jn 19^{15}). But it cannot be that the divine judgment is wholly historical action—else there be few indeed to whom the salvation comes. For the presentation of the gospel by our Lord Himself in His ministry, death, and resurrection, and by His Church in its worship and life, is not effective unto salvation in the lives of multitudes of God's children. The rejection of the gospel in this life does indeed mean disaster—but that is not the whole story. St. Paul sorrowing over the rejection by his people of the true salvation of God concludes that 'God hath shut up all unto disobedience, that he might have mercy upon all' (Ro 11^{32}). And while we must think of the eternal Kingdom of God in terms of the historical revelation of God in Jesus Christ our Lord, we are bound to believe that failure to share in the new life in Christ Jesus in this present life is not necessarily the eternal judgment of God.

II. *Christian Eschatology and the Future Life.*

Christian eschatology cannot be limited to the manifestation of the ultimate in the present life; and in so far as in the Fourth Gospel all that the Church hoped for in the second coming of Christ is represented as being given in its present experience of Christ through the Spirit, the gospel is not in this respect the culmination of the thought of the New Testament. Realized eschatology is the pledge of that which is to come. Futurist eschatology may take strange forms in the New Testament and in the history of the Christian Church, but it is integral to the gospel. Yet its necessary formulation is not easy. We cannot take such a

saying as that of Mt 24[14]: 'This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come,' as definitive, unless we are prepared to assert that this sums up the New Testament witness, and it may be that no one phrase or sentence in the New Testament does this. The Apostles' Creed uses Biblical imagery in the clause 'from thence He shall come to judge the quick and the dead,' but though the conviction it expresses that Christ Jesus our Saviour is our final judge is essential to Christian faith, the imagery used, not yet freed from the thought of an earthly kingdom as the consummation of God's purposes for man, is not of universal significance.

God's purposes for man cannot be limited to this earth and His Kingdom must be completely fulfilled beyond the bounds of death. Christian eschatology beyond the bounds of this life must take two forms—salvation and judgment. It is primarily salvation because it is the victory of God, the fulfilment of His purposes for mankind. Though our minds falter in any attempt to conceive the glory of God, we know that man's final blessedness can only be found in God—in the Beatific Vision. Man with heart and mind purified from sin will see God as He is in Himself and seeing will give back to God who is Love the utmost of that love of which he is capable. And mankind, brought into a new unity and fellowship in its living Head, the Lamb slain from the foundation of the world, will find its inexhaustible life in God. This is the fulfilment of our faith in Christ Jesus our Saviour here below: there we see Him in the glory of the Blessed Trinity face to face.

But eschatology in the future life is also judgment. We must be careful not to affirm about the judgment of God more than we are warranted in doing, but some positive affirmations are necessary for Christian living. It is integral to the Christian faith that man's life here on earth is a state of probation, and that what he does with it is determinative of his future destiny. Man is a creature of eternal worth and has the power of shaping his life towards or away from fellowship with God. The teaching of our Lord is overshadowed by the sense of disaster that waits for the children of men, and of the urgency of repentance. Man the sinner knows that if the moral law is real because it is the expression of the Eternal Reason of God, then he deserves judgment. Something of that judgment he may find in this life, but not all. In the eternal world there must be judgment—and this judgment is part of the fact that creatures are confronted by the living God. In the days of His flesh, men besought Jesus that He would depart from their borders (Mt 8[34]); the Pharisees and the Herodians took counsel against Him to destroy Him (Mk 3[6]); and even the disciples as they followed were afraid (Mk 10[32]). And when the Son of Man shall come in His glory, how shall they endure His eternal presence? This judgment must mean, firstly, the limitation of man's power to do evil outside himself, and the vindication of God's authority over him; and, secondly, the purification of the sinner from sin that he may live in eternal fellowship with God. This judgment is the final judgment not in the sense that after it there is nothing whatever—because with God salvation always lies on the other side of judgment—but in the sense that it is God's final dealing with men. It must be held as a possibility that a man might reject the love of God and exclude himself from the blessedness of God's presence. And if a man has in this life rejected the call of God and shaped the pattern of his life according to what is alien from God's will, then the judgment of God must mean disaster for him, and only through disaster can he be saved. It may be that though he does share in the blessedness of God in the end, yet he can never share so fully because of the sin that he had woven into the texture of his life. We must affirm here two principles—the one that this life is a real state of probation, and that the call to repentance is urgent; the other that God cannot acquiesce in the damnation of His children, for that is a frustration of His purposes for them.

Three further points may be touched on briefly. Firstly, salvation is through Jesus Christ alone, yet many of God's children have only known His claim upon them through non-Christian religions. We are bound to believe that the eternal God is long-suffering and gracious and that His wisdom and goodness far exceed our thought of Him. On the

one hand, salvation must mean the recognition of Jesus Christ as Saviour for its very nature is eternal fellowship with Him. But, on the other hand, as far as this life is concerned, and man's use of God's gifts, we know that God does not condemn adherents of non-Christian religions for not responding to opportunities they never knew, but deals with them according to the actual situations of their lives—in their limited knowledge of Divine help and experience of Divine power, and in the actual opportunities of response to the eternal God of which no human being is deprived. We, who are privileged to be nourished in the Christian faith, know that this is no occasion of boasting on our own account, for we must face the question of whether we manifest in ourselves the fruits of the Spirit—a true love towards God and our neighbour. Secondly, we cannot draw a rigid line between death and the life beyond, or between different classes of people, and say that we know that beyond that line God's mercy and the opportunity of movement towards God are no longer possible for the individual. Rather, since salvation means the fullness of corporate as well as individual life, must we think that within the fellowship of the Church of Christ in Heaven those souls which are undeveloped and stunted here below have opportunity granted them to grow into the measure of the fullness of the stature of Christ. Thirdly, the Christian doctrine of the life beyond is a doctrine of resurrection—in which the person as a unity of body and soul shares in the risen life. It is in keeping with this that St. Paul thinks of the material universe as sharing in the glory of redemption. We do not know enough to make confident pronouncements as to the relation of the material universe to the life of the Blessed in fellowship with God ; but since, though God is not a body, He must have a positive relation to space, to the world which is His creation, we may well share this belief of the Apostle.

III. *Christian Eschatology and the Practice of the Christian Life.*

Christian eschatology is of the most immediate and practical significance for Christian conduct, for it sets man's life in its true perspective. Without acceptance of man's destiny as revealed to Christian faith the finest flowers of man's goodness wither, and the rejection of Christian eschatology means utter disaster for mankind. The Christian attitude to this present life is twofold. On the one hand, it acknowledges gladly that the earth is the Lord's and the fullness thereof, the world and they that dwell therein, and believes that we must work the works of Him who has sent us into the world, while it is day. On the other hand, it is deeply conscious of the fact that here we have no abiding city, and that the fashion of this world passeth away. Only a deep-rooted conviction of the reality of the eternal world saves human life from triviality.

The eternal world becomes real to us not only as manifested firstly in the Incarnation of God in Jesus Christ our Saviour and in the presence of the Holy Spirit in His Church, and secondly, in the life of eternal fellowship with God ; but also as ever waiting to break in upon us. We must watch and pray, because we know not the day of our visitation. There are times in our lives, there are times in the world's history, when the Kingdom of God is specially manifested either as gift or as demand. And unless we are ready when the time comes to learn new things of God's goodness or to fulfil the service He asks of us, the opportunity is gone past recall, and the door is shut upon us. The Christian life must be one of expectancy, waiting for the imminent manifestation of the Kingdom of God in our midst.

Further, Christian eschatology serves to build our hopes of Christian social reconstruction on an unshakeable foundation. To maintain an antithesis between affirmation of a real eschatology and concern for the social order is quite untrue. It is true, of course, that Christian eschatology makes it impossible for us to see in a perfected social order the Kingdom of God on earth—the true object of all Christian endeavour. For the consummation of God's Kingdom cannot be realized here below. But Christian social reconstruction is no less a task binding upon the Christian when it is no longer thought of as the end of his endeavour but the necessary expression of his love. If it is taken as the end of his endeavour, the Christian

will not only be blind to the full majesty of God's purposes but will also be beset constantly with the sense of failure and depression. But if it is the necessary expression of his love for his fellow-men then, whatever be the set-backs and defeats, he can never abandon the task which is part of his very existence as a Christian. It is important here to note that while it is essential to maintain that a perfected social order is not the fulfilment of the Christian hope, and that Christians must always take seriously the struggle against sin which no amelioration of external conditions removes, Christian eschatology is perfectly compatible with a striving after the establishment of permanent gains in the life of mankind. If it is possible to bring into effective being that tranquillity of international order which is peace, so as to remove permanently the fear of war, that will be a great gain, and it is something Christians ought to work for as the expression of their love to their fellow-men.

It is in the Communion of the Lord's Supper that we find the various aspects of Christian eschatology blended into one. In the first place, it is the remembrance of 'the night in which He was betrayed'—the remembrance of that historic crisis in which the times were fulfilled and the Kingdom of God came with power. And He who is remembered is the Crucified One, who is risen from the dead, the King and Head of the Church, seated at the right hand of the throne of glory. In the second place, it is a foretaste of the marriage supper of the Lamb, and we partaking of it are cleansed from all sin and caught up into the fellowship of the Blessed with God. And, therefore, in the third place, it is something that takes place in the presence of the whole Church—Militant and Triumphant, on earth and in Heaven. O the depth of the riches both of the wisdom and the knowledge of God! For of Him, and through Him, and unto Him, are all things. To Him be the glory for ever. Amen.

In the Study.

Virginibus Puerisque.

A Village of Saints.

By the Reverend Sidney H. Price, Great Shelford, Cambridge.

Ye are fellow-citizens with the saints.'—Eph 2^{19} (R.V.).

In the village of Upper Froyle in Hampshire, almost all the cottages have a niche, in which stands a statuette of one of the saints, and all these cottages are dedicated to their particular saint. The Lord of the Manor, Sir Hubert Miller, is responsible for this idea, and he has brought many of the statuettes home with him after holidays abroad. The butcher's shop has a statue of St. Antonio, and the post office, a figure of St. Hubert, who was Bishop of Liége over twelve hundred years ago.

I am wondering whether all these statuettes to remind the villagers of saintly people make any impression on present-day life in that village. I feel that somehow it must be easier to be good in an atmosphere like that than in many other circumstances. When the Lord of the Manor decided that Upper Froyle should be a village of saints, he must have said to himself, 'I want these people to live with beautiful thoughts.'

Now, as a matter of fact, many people try to provide an atmosphere like that for all of us. When your friend tells you about a book worth reading, your friend feels that such a book will fill your imagination with the right kind of pictures. We all love stories of people who are brave enough to be downright honest and good.

I know some people who store in their mind some of the best poems and passages of the best writings in our language. They have beautiful thoughts with them wherever they go. Not long ago I went into a city office and had to travel in the lift. I thought it must be a very monotonous job for a girl to take that lift up and down all day long. 'No,' she said, 'I pin up one of my favourite pieces of poetry and learn it as I do my work. I have hundreds of poems up here,' she said, pointing to her head.

About a thousand years ago there lived a king who is chiefly remembered by many people because he allowed the cakes to burn. Alfred the Great was a lover of his Bible, and used to memorize passages to help him think good thoughts. He has left us some very fine sayings which are worth storing in our minds. For instance, he said, 'Power is never good unless he be good who has it.' I am sure we all see how true that is to-day. Another of his sayings was, 'We underworth ourselves when we love that which is lower than ourselves.' I think that is a good reason for never reading poor books or doing mean acts.

I suppose most of us at one time or another have kept a scrap-book. I would like to suggest that you start one now, one you will be glad to use and keep increasing all your life. In this scrap-book I would like you to paste the best pictures you can find, and to write the finest thoughts you discover.

In such ways as we have been talking about this morning, you too can be like the people of Upper Froyle, fellow-citizens with the saints. Most of all, will you remember the words of Jesus: 'I will be with you alway.' That means He will be with *you*.

On Moving Mountains.

By the Reverend E. L. Allen, M.A., Ph.D., King's College, Newcastle-on-Tyne.

'If ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done.'—Mt 21^{21}.

If I were to tell you a story about a man who once took up a mountain in his hand, carried it away, and threw it into the sea, what would you think? Of course, you would not believe me. You would say that that kind of thing simply could not happen, at least not outside of fairyland. And yet did not Jesus once tell His disciples that if they only had faith, yes, even the tiniest speck of faith, they would be able to do just that? I wonder what He meant.

Perhaps He was not thinking of the kind of mountain you saw when you were on holiday in the Highlands or in the Lake District. There are mountains which are not made of earth and stone, but of something much more difficult to move. They are like that Hill Difficulty of which Bunyan tells in *The Pilgrim's Progress*. For example, there is the mountain of Poverty; how we should like to see that moved. Most terrible of all is the mountain of War, so high and so deep-rooted that we sometimes wonder whether it can ever be moved.

Yet I am sure that with God's help we can move even such mountains as these. I learned in Hong Kong how it can be done; for almost every day I saw people hard at work taking up mountains and throwing them into the sea.

Perhaps you ask why they did that. Why could they not leave the mountains standing? Because China was so disturbed and Hong Kong so secure, Chinese came in by the thousands to live there. Having come in, they of course wanted houses, or at least rooms, in which to live. But as the part of the Colony in which we were living was shut in between the hills and the sea, soon all the land was used up, and it became necessary either to push back the sea or to cut down the hills. And it was soon discovered that by far the easiest and cheapest method was to do both at the same time, to cut down the hills and throw them into the sea, thus pushing it back!

How was this done? I did not once see any machinery being used. First, a charge of some explosive was buried in the hillside, the train leading to it was fired, and a column of dust, earth, and stones went shooting up into the air. When that had all cleared away, workmen with picks and shovels swarmed up the hill, to dig out the larger pieces of stone and to throw the earth down below.

At the foot of the hill women were waiting, perhaps fifty or sixty of them, each with two wicker baskets, some rope, and a bamboo pole. The baskets were filled with earth, the women fastened a rope round them, leaving a loop in each rope through which the pole could pass. Then each woman slipped the pole through the two loops, stooped slightly to lift the baskets from the ground, and with one swinging in front of her and another behind, off she went at a jog-trot to the edge of the harbour, where she tipped the earth into the sea and came back with her empty baskets to have them filled again.

So they went on all that day and all the next and all the next, week by week, and month by month, till the day came when the last woman carried the last basket of earth to be tipped into the harbour. So, bit by bit, the whole of that hill had been cast into the sea, and now houses could be built on the level ground!

Is not that how those other mountains of which I spoke, the mountains of Ignorance and War, Poverty and Disease, are one day to be moved? If each of us begins now to carry away from them

his basket of earth, to do what he can to rid the world of such evils, and if we keep on day by day, week by week, month by month, and year by year, and if thousands of people all the world over do this, then by God's help we shall be able to take up even these so great mountains and to cast them into the depths of the sea.

The Christian Year.

First Sunday in Lent.

Religion and Routine.

By the Reverend Canon T. Guy Rogers, B.D., Birmingham.

'Man goeth forth unto his work and to his labour until the evening.'—Ps 104^{23}.

My subject is the value of religion in facing the routine of life.

Routine presses upon us all. For some it is an easy yoke accepted without murmuring in virtue of an amiable disposition. For some it is a constant chafe and fret because the yoke does not quite fit, or a roving disposition makes it irksome. But, whether easy or hard, most of us have to suffer ourselves to be harnessed to the daily round. We have to pull the cart of responsibility hemmed in between the shafts of custom.

Now it is not my purpose to sing the praise of a life of routine. It is sufficient that it is an essential part of the scheme of things and therefore may be regarded as God's will for us. There is much, indeed, in the actual routine which is forced upon us by the age of mechanism in which we live that is soul destroying, and which can be compensated for only by the hours of leisure which succeed it. Religion holds no brief for it. It is there, we know, and religion would join with every humanitarian impulse in seeking to reduce it to a minimum. Even the routine which is not in the least soul destroying but merely necessary at times makes me rebellious. I have great sympathy with A. E. Housman's half humorous, half serious outburst:

> Yonder see the morning blink:
> The sun is up, and up must I,
> To wash and dress and eat and drink
> And look at things and talk and think
> And work, and God knows why.
>
> Oh often have I washed and dressed
> And what's to show for all my pain?
> Let me lie abed and rest:
> Ten thousand times I've done my best
> And all's to do again.

Nor are our natural feelings on the matter quite so irreligious as might be supposed, for the effect of genuine religion, as of genuine art, is to stir in us a sense of adventure, to make us want to try experiments, to shake us out of old grooves and customs and set ways of thinking. The religion of Jesus as we see it in the Gospels was a disturbing factor. We see men leaving their fishing nets, and their accountants' offices to follow Jesus. Primitive Christianity made considerable inroads on routine and modified and reshaped an amazing number of lives that yielded to its influence. It is obvious therefore that to identify the Christian religion wholly with the acceptance of routine would be most unjust to its volcanic nature. 'I am come to send fire on the earth.' 'Let the dead past bury its dead, but go thou and preach the gospel.' 'Sell all that thou hast and give to the poor.' These are not sayings which fit easily into a life of routine as we understand them, and we must keep the way open for the spiritual troubadours who would wander through the world singing as they go, and for the crusading knights of Jesus who go out to follow the fortunes of His Kingdom. It would never do to tell Youth it must always follow in father's footsteps, and duly succeed to father's business, following the well-worn path of Smiles' *Self-Help*. It is a fine thing to see a man's son indifferent to his father's riches and going out as a missionary to China. It is a fine thing to see a girl indifferent to her mother's career of social success and striking out a new line of social service for herself. These breaches in the course of ordinary custom and routine are both religious and refreshing.

It is greatly to be regretted that the standardization of trades and professions makes it so difficult to pass from one profession to another. In the last century it was not so. In America especially it was possible to meet with people who were trying their hands at one thing after another and gaining an amazing experience of life in so doing. The story of President Garfield—*From Log Cabin to White House*—was only the supreme example of a very common type.

Religion ought not, I am quite sure, to be commandeered to suppress the 'Wanderlust' (the wandering spirit) of young people. But, having thus tried to clear religion from the charge of active complicity with routine, let us see how it may help us in accepting routine when it has become essential—and, of course, for nearly all of us it does become essential. We cannot get effectively washed or dressed, or fed or taught, or amused or governed, or transported from one

place to another without routine. Even a poet like Francis Thompson or a prophet like Studdert Kennedy could not altogether escape it, and like other exceptional people were dependent if not upon their own at least upon other people's sense of routine. However much we may try to safeguard, and I think rightly try to safeguard, our freedom of action in youth, the fact remains that we have eventually to fit into an ordered place in the scheme of things.

Now in the first place I would say that it need not be in the least a tiresome or vexatious problem for those who by the grace of God are learning all the time both the limitations and the possibilities of human life. There are thousands of women who find an intense satisfaction in keeping the house clean, getting the children's meals, and managing their husbands. There are thousands of men who enjoy the routine of their office life and look forward with something of dismay to the day when they must retire.

Charles Lamb wrote in an ecstatic mood to Bernard Barton: 'I have scarce steadiness of head to compose a letter,' he said; 'I am free! free as air!' But not long after he wrote very differently. There is infinite sadness in his disappointment. He now discovered that official, even humdrum work—'the daily round, the common task'—had been good for him, though he knew it not.

We shall be well advised to look for the good in the life we are called upon to lead, and it is the province of our religion to help us to look for it. Routine forms the solid background which gives piquancy to all our holidays, our little family jaunts, our high days and festivals. Undoubtedly it helps to develop in us a certain steadiness and reliability which are marks of good citizenship. If we are willing to accept life in any sense as a time of moral probation or a training school for character it is obvious that the cheerful and punctual performance of routine duties has great value. There is a fine ring about Wordsworth's lines:

> Me this unchartered freedom tires;
> I feel the weight of chance-desires.

It is not really difficult in a normal life, as the fires of youth die down a little, to find a certain happiness—a sense of poise and harmony—in the acceptance of routine. The knowledge that it is keeping the home together and providing the necessaries of life for wife and children gives many a man a warm feeling about his heart as he goes about comparatively humdrum duties.

But religion can illuminate this subject much more thoroughly and extensively if we recall the importance which all true religion assigns to quality as distinguished from quantity, to the way in which a thing is done as distinguished from the magnitude of the act itself. Life consists not in the abundance of things which are done but in the quality of each particular thing which is done. Ordinary lives provide as fair a field for the manifestation of quality as the notable lives of notable people.

Take, for example, the question of contacts with other people which is part of the everyday business of life. Each day and every day our contacts with the various groups go on and we are apt to regard them in most cases, outside the home at any rate, as of a routine character. But each day the quality of these contacts may vary. We may be hasty, irritable, boorish, peeved, unfair, or on the other hand, we may be patient, considerate, good-humoured, interested, and just. It is all a matter of quality. Living is a far bigger thing than getting things done, and the quality of our contacts from day to day is far more important than their number. A really bad five minutes when you are at your worst may injure some one else in such a way that a lifetime will not repair it. On the other hand, five minutes when you are at your best may leave an indelible impression for good on some life which you happen to touch by the way. But what chances we miss, what fret and worry we give ourselves and others because we do not give a little more thought to quality.

And I would urge, with all the conviction that I can convey, that religion does help, or, if I may put it in the concrete way in which I do my own thinking, contact with Jesus does give quality to our contacts with other people and makes the routine of life a happy hunting ground for opportunities of expressing something simple and sincere which we have learnt from Him. I recommend a study of the Gospels for the sheer joy of watching that wonderful Personality at work, moving easily amongst such varied types of people, and bringing with it sincerity and healing power wherever it arrived. Study the table talk of Jesus in the house of Simon the Pharisee, so penetrating and at the same time so persuasive. Study His reactions to the crowd, His capacity for dealing with interruptions, His courtesy to people who did not seem to matter, His unchanging respect for human personality. That is the kind of lessons which will transform our view of life and impart quality to its routine.

Still more would I recommend that a few minutes

daily should be spent quietly in His presence in which to 'discuss' (shall I say) with Him the coming routine, and to receive His guidance. Jesus Christ lives not only in the immortal pages of the Gospel, but in the experience of men and women of each succeeding generation. Those who wait upon Him know that He is alive and that He can still impart to His friends something of the quality of His own spirit.

It is no bar to the gift He has to give that our lives are ordinary and our tasks commonplace.

Quality of life is independent of these things, and Jesus gives richly to His friends. Do not hesitate to share your life with Him and see what richness and what beauty, what laughter and what gladness, what moral power and holiness He can bring out of it.

SECOND SUNDAY IN LENT.

The Guerdon of Faith.

'I have kept the faith.'—2 Ti 4[7].

1. It was about the only thing Paul had kept. Other things he had thrown away or they had been taken from him. He had thrown much away that every Jew in those days prized. In his letter to his Philippian friends, he refers to that. His thoughts there are running back to the time before his conversion when he was a young man. The ball was at his feet then. He had not only a brilliant mind, and a fervent heart to sweep him on to a brilliant career; he had many extrinsic advantages, advantages of birth and social position and training, and not unlikely the advantage of plentiful means. But all these advantages he had thrown away. 'They seemed gains to me then,' he writes. 'I gloried in them, prided myself on them, enjoyed them, but after I came to know Jesus Christ, I threw them all away. In comparison with Him, they did not seem to me worth the keeping.'

And then there were other things most men prize that had been denied to Paul, or that had been taken from him. For example, his health was precarious; he was subject to the attacks of a painful disease. He had no home of his own to be a rest to his heart, no wife to cheer him, no kindred who would own him. For daily bread he had been dependent on the laborious work of his own hands and the occasional kindness of others. He had nothing laid by. Some staunch friends he had kept, but others had deserted him and even turned against him. Can you see Paul then, writing this letter, an old man, sitting chained in jail, with death only round the corner, desperately poor, feeble in health, friendless and alone? Almost the only thing he had kept was the faith that Jesus had given him.

2. But, to Paul, that was the one thing most worth keeping. For what is it that we seek in any possession? Is it not some satisfaction? Is it not satisfaction that we are all seeking? Well, Paul found in his faith abounding and permanent satisfaction; the satisfaction of his whole nature. It satisfied his mind. Thinker as he was—and his was one of the great intellects of the world—he could never be at ease until he had found some philosophy of the universe in which his mind could rest. Men like him are haunted by the ultimate questions, Whence have we come? Why are we here? Whither do we go? Is there any purpose in the world? Any meaning in human life? To questions like these, Paul found in his faith an answer in which his mind could rest. It did not clear up every mystery for him. But his faith did at least make sense of the world to Paul. It assured him that there was a gracious meaning, a wonderful and glorious purpose in what would otherwise have been a senseless, bitter, heart-breaking, unredeemed tragedy of a world. If his faith satisfied his mind, it did more than satisfy his conscience. It cleansed it. All the wretchedness of the bad conscience was known to Paul until, taking his stand by the Cross of Christ, he could look his sins in the face and find rest from them and peace. Further, Paul was that rare combination, a great thinker who was also a great man of action. Life could never have been worth while for such as he, unless he had found something greatly worth while to do, toil at and live for, not some little thing that might grow under his hands and pass and die when he did, but some big, enduring thing that would draw out all there was in him. And not mind and will and conscience alone were satisfied by his faith. Paul had a big, human, deeply affectionate heart that craved for friendship, that felt loneliness as a burden, that knew the need of comfort and sustaining. And when he could find all that nowhere else, he found it to the full in his faith. It is satisfaction men seek. Paul had found it, full and lasting, the satisfaction not of just one little bit of himself, which is all men commonly find, but of his whole nature, and the roots of it were in his faith.

3. At times he did not find it easy to keep. For him too, at times, faith was a fight. There was so much within himself that menaced it, so much without that seemed to laugh at it as preposterous.

And here, at least, you and I have kinship with Paul. It has never been easy all the time for any one. There is no backbone in the faith that is easy. To begin with, of course we believed what we were told. And then, in our teens perhaps, the questioning and the struggle began. We read books, we met people who scoffed at the Christian faith. And some of these books impressed us by their mental power, and some of these people struck us as being finer personalities than some of the believers we knew. And within ourselves there was an urge, a ferment that tended to pull us away from the faith. Religion when we were young seemed something rather negative and grim, standing between us and a good time. We had left the shelter and influence of home life and had broken through the circle of home friendships into the wider world, into that world where distinctions between right and wrong are a bit blurred, and where the things most thought about and talked of are pleasure and money and material success. It is not an easy thing to come through all that, to come through the teens and twenties with a real measure of the Christian faith in one's heart. And, in point of fact, many of our contemporaries lost it then. There was never any deliberate and definite decision against Christianity, but little by little worldly preoccupations just smothered what faith there was in them, and to-day the faith has no real power to inspire them, to restrain them, to comfort them, to guide them. Some of them have got on, have got on amazingly, but, would we exchange our faith for all the possessions they have won? They have lost it. We have kept it.

4. Would it not be truer to say that we have been kept in it? It would have been like Paul to have said that. Faith is the gift of God to begin with, he was wont to assert. It is wrought in us at the beginning by the Holy Spirit of God, and by the Holy Spirit it is sustained. Should we not adore and praise God for doing this for us, for keeping us in the faith? It is not a mere chance, a happy accident that we to-day are not entirely worldly and unbelieving men and women, without God and without hope in this world. If, to-day, in spite of so much worldliness and weakness in our lives, there is some real trust in God within us, some real hope through Him for this life, and that which is to come, true reverence for His great name, some power within us to love Christ and to serve Him; if we are men and women of Christian principle, to God be the praise, for His Spirit has dwelt and worked within us. It is said that one of the Covenanters, as he walked to his death in the Grassmarket, had only this to say, 'I thank the Lord for keeping me straight.'

Let us give thanks to God for all that has helped us to keep that little light divine still burning on the altar of our hearts; for the worship and sacraments of the Church that amid the bustle and seductions of the world has kept us in mind of realities unseen. Let us give thanks for words of Scripture that have had hands and feet to pluck at our souls; for preachers who have strengthened our feet in the way; for books that have searched and stimulated our souls; for friends who have been God's Angels in our lives; for all those ministries of God's grace whereby we have been kept in the faith. And let us pray God to keep us walking in that light of life until for us, as for Paul, it is an answer to every doubt, a continual cleansing to the conscience—the director and dynamic of our wills—the abiding hope and consolation of our hearts; until we come a little nearer to saying this with Paul, 'The life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me.'[1]

THIRD SUNDAY IN LENT.

Wearing our Colours.

'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.'—Mt 5^{16}.

We have become very familiar with the word 'propaganda.' There are, for example, the very frank propaganda methods of Hitler. He would have every one constantly reminded of the greatness of Germany in culture and every other department, for he believes that such impressions will produce the required national confidence. He knows that if you say a thing with a voice of authority, dogmatically, and say it often enough, and have it echoed clearly enough, every one will soon be saying it and believing it—even thinking that they invented it.

Connected with business nowadays there is an important science of Advertising. The elements of it have been known to shopkeepers for centuries. It is now, however, a matter for psychology, and has become highly developed. There is an art of persuasion and suggestion. And that it works is obvious from its continuance. An ideal, a movement, an invention, a business firm must to-day have its publicity department.

Christianity has always been conscious of its propaganda obligation. The first disciples were

[1] J. K. Thomson, *I Have Kept the Faith*, 45.

instructed to go into all the world and preach the gospel. Paul, when his search for peace brought him to his knees before Christ on the Damascus road, found that it can never be enough to be thus saved oneself, and that one who has heard the glad tidings is in duty bound to proclaim them to others: 'Woe unto me if I preach not the gospel.'

Preaching had to become an important part of the regular Christian programme that the Word might have free course. But perhaps the most important thing of all was that Christians themselves had to be put forward as advertisements of the new faith, and the tree thus brought to be known by its fruits. Said Lactantius in the fourth century: 'Give me one who is passionate and uncontrolled, I will render him gentle; one who is covetous, I will presently return him to you liberal; one who is afraid of pain and death, he shall presently despise crosses and fires; one who is lustful, you shall see him chaste and temperate; one who is cruel and bloodthirsty, that fury shall presently be changed into true clemency. Give me a man who is unjust, foolish, an evildoer—forthwith he shall be just, wise and innocent.' There, if you have your samples ready, is the power of God unto salvation made manifest in the converted life and character and disposition—surely an irrefutable argument.

'Let your light so shine before men.' This sounds at first a very conceited verse, and in that respect might be bracketed with that other saying of Jesus recorded in the same passage: 'Ye are the salt of the earth.' But if one investigates the use of salt and the function of light, the presumptuousness of the expressions vanishes. Our Lord's words imply that professing Christians should recognize themselves as endowed by God with peculiar responsibilities towards others. God has not selected us simply to enjoy His favour and to be called His children. He has chosen us to work, to bear burdens, to be ambassadors—to take up crosses for our brethren's sake and follow the Master along the rough path of duty and self-sacrifice. Salt cleanses, heals, flavours, preserves—something else. Light reveals the path and cheers the heart and dispels the darkness and clarifies the mind—for others, to God's glory. The Christian is under a very serious obligation to let his light shine.

One trouble to-day is that so many in the Church are not very sure about their light and are a little ashamed or afraid to let other people have a really good look at it.

Jesus spoke with authority. He said: 'Come unto me . . . and I will give you rest.' He acted with confidence, setting His face steadfastly to go to Jerusalem. And St. Paul was His true disciple in saying: 'I know whom I have believed'; 'I am not ashamed'; and in pressing forward with steady eyes towards the goal of his missionary ambitions. But now we are beset with doubts and difficulties. So many of the old authorities have disappeared and have not been replaced. The nature of the Universe, the nature of the Bible, the nature of Christ—everything is a problem to us. And the Church is troubled with what is to-day called an inferiority complex, and is inclined to act timidly.

Perhaps honest Church members sometimes forget how much bigger a thing Christianity is than what they see in the average Christian individual or community. Perhaps they are themselves so accustomed to Christian principle that they do not realize its glory any more than they ordinarily realize that of the daily sunshine. Perhaps they overlook how the Church was for centuries the initiator of every forward movement. Perhaps they are not aware of the extent to which the Church now gladly accepts modern scientific and philosophical developments, or the extent to which its critics are out of date with regard to what the Church is and believes. Many Church people require a little education in the history and doctrine and aims of the Church, that they may recover their pride and trust and joy in this glorious 'body of Christ' in which they are members.

Further, Christians have long been taught that toleration is a virtue. Our fathers spoke of 'that wicked toleration,' but as for us, toleration has made us so tender of the opinions, frailties, and even sins of others that we scarcely dare to whisper those things that should be published from the housetops—that he that is not for God is against Him, that one gathers no figs from thistles, that there is none other name under heaven given among men, whereby we must be saved.

Non-Christians and Anti-Christians show little of this want of assurance. And we could do with a good many more obviously Christian Christians, with a Christianity that would show up more plainly in the community and make itself felt more unquestionably in every sphere. For people are willing to be led—led right or led wrong. There is such real perplexity round us—more than we often suppose, a more earnest desire to be better or do better and understand and try. The opportunity for propaganda is obvious. So many people may be just waiting for our lead.

There is a man in the New Testament whose reputation, I think, is too high. When his attention was drawn to the new Christian movement he said: 'Let it alone. If it be of men it will come to nought; but if it be of God, ye cannot overthrow it.' That is too easy to be a true theory of providence. It was of people like Gamaliel that Jesus must have been thinking when He said: 'I thank thee, O Father, because thou hast hid these things from the wise and prudent and hast revealed them unto babes.' Gamaliel was wise and prudent, and wanted to wait and see how God would move. He shirked the responsibility of making up his mind and throwing himself definitely into the struggle to make God's will be done.

In these days we are bound to have doubts and difficulties, but the cause which the Church represents is sufficiently great and inspiring to make us sink our doubts and fears and at least experiment and risk. Ours is a challenging time. Ours is a time that demands that we choose and so help our times to decision. Erasmus gives us some encouragement for he advises us not to despair because of our 'infancy and feebleness of mind,' but to turn our attention so definitely to Christ and the love of Christ and things that are eternal in value that, just as the body draws its shadow after it, so this will bring with it a true view of life and the world.

Let us put aside our hesitations, proclaim our loyalties, wear our colours proudly, put our trust in the promises, and show our light. Let us trim our lamps and be ever renewing our supplies of oil, and let our light shine, let our light so shine that our fellows will glorify our Father which is in heaven.[1]

Fourth Sunday in Lent.

The Power of the Cross in our Life.

'Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.'—1 Jn 3^{16}.

Of the whole orthodox scheme of teaching 'Mark Rutherford' far too sweepingly asserts that it 'was never of the slightest service to me in repressing one solitary evil inclination . . . nor when I became a minister did I find it sufficiently powerful to mend the most trifling fault.'

Contrast with that an utterance of John's in which he declares that the teaching of the Cross bore so directly on his life as to change for him the whole colour of existence. His words run: 'It was in this way that I came to know what love means, because he laid down his life for us, and we ought also to lay down our lives for the brethren.' Our translators, seeking to improve upon the Apostle (which is always dangerous) and to bring this verse into harmony with the ninth verse of the next chapter, have made it read 'the love *of God*,' but any one who studies the passage will see that what was first in John's mind at this point was not 'the love of God' but the love of a man to his neighbour.

It scarcely needs to be said that the translator's addition (though it is an addition) is gloriously true, for at the Cross, John and an innumerable company with him have come to know the love of God. This is very great, yet, for the moment, it was not first in John's intention, for he declares that the Cross helped him to realize the extent and the binding obligation of love to one's neighbour. In every noblest human affection three qualities at least are observable: there is an *instinct of discernment*, for love discovers in its object graces and attractions which the mere spectator fails to see; there is a *sheltering instinct*, which is the spirit of chivalry, and there is an *instinct of sacrifice*; and these are all triumphantly exhibited in the Cross, where John learned his lesson.

1. It has passed into a proverb that love is blind. But if, in one sense, love is blind, it is at least as true to say that love alone can see. The gospel story is rich in instances. To His friends Jesus gave the rule (Lk 6^{35}) that they should 'love their enemies and do them good, despairing of no man,' and His practice matched the precept. In His Kingdom, as He declared, some of the first, the very light and splendour of His service, had before been with the last. In scandalous women, whose existence was an affront to a whole community, His eyes discerned something which might make them God's ladies. In John's account of the gathering in the Upper Room, on the night of the Betrayal, there is one detail which ought to strike us as inimitably moving, for there we read that Jesus 'gave the sop to Judas.' Now the sop was, and still is, the mark of distinguishing honour for the most favoured guest. Treachery and murder had invaded Judas's heart, but the nobler affections which had drawn him into that company were not yet wholly extirpated; and Jesus, whose eyes were not obscured as ours are by resentment or scorn or despair, looked to that nobler part, and in His act He declared to Judas that honour and favour still were his for the taking. He saw because He loved. In talking of the Passion, Paul three

[1] G. D. Henderson, in *The Professor as Preacher*, 101.

times over in one brief section (Ro 5^{6-10}) strikes on this note of amazement and unlikelihood: 'we were without strength,' he says; 'we were yet sinners,' 'we were enemies,' and yet He gave His life for us, discerning behind all the surface appearances something that was worth redeeming.

That taught me, says John, what love to man means and what it ought to be—how it bears all things, and hopes all things, and endures all things, and how it never fails. Love looks on men bigly and kindly as Jesus did, without cynicism or despair, recognizing everywhere traces of the image of God.

2. But in human love there is also a sheltering instinct, which impels a man to thrust himself between the loved one, and the dangers which threaten, and to seek that any burden should come on him rather than on her whom he puts first. The wider love which we call philanthropy—the love of man as man, in which God supremely shares, for Paul speaks boldly of 'the philanthropy of God,' in the same way sends men out to be the helpers and defenders of the weak. This spirit extends even beyond humanity. It is told of Louis Stevenson on holiday at Pitlochry that he flung himself in to defend a dog from the savage maltreatment of its master. 'It is not your dog,' snarled the offender. 'No, but it is God's dog, and He has sent me here to protect it.' On manifold levels this spirit of chivalry or championship appears, and indeed it can never be wanting where love is found. Certainly there is much in us that fights against it: there is the universal habit of looking to one's own interest and seeking to save one's own skin, from which nothing short of a gross personal outrage or a huge convulsion like the coming of a war may break us free. Every one, as Goethe says, brings fear with him into the world, but not reverence (*Furcht* but not *Ehrfurcht*); and reverence, as he conceived it, is more than an awestruck sense of Powers above us; it contains respect for those on our own level, and still more for those downtrodden—the weak and outraged and despised. It is these in particular whom love always seeks to champion, whatever the cost may be.

John declares that he learned the obligation of this at the Cross, though at every part of the gospel story this instinct of championship is exemplified. If a burden had to be borne—specially the burden of others' fault and misdoing—it was the choice of Jesus that this should come on Him and not on them. Even His ministry of healing, as the Evangelists silently suggest, left Him at the end of the day a spent man, needing a time of quiet and retreat; and Matthew hints at the reason when he says, 'He bore our infirmities and shouldered our sicknesses.' In His lament over Jerusalem it is an image of shelter that He employs: 'How often would I have gathered you as a hen gathers her chickens under her wings!' When the hawk is stooping for its pounce, the mother instinct loudly protests, 'Let the blow be on me and not on them!' In Gethsemane again, as John records the scene, when the rabble of assailants broke in, Jesus came out from the shadow of the trees with the words, 'If ye seek me let these go away.' And at the Cross He prayed, 'Father, forgive them, for they do not know what they are doing.' And this unbroken chronicle of sheltering love culminates where, as Peter says, 'He bore our sins in his own body to the tree.' There this instinct reached its height, and John confesses that it was there he learned what love from man to man should be.

3. Closely joined to this is the companion instinct of sacrifice, for love is never content to offer what costs nothing. James disdainfully alludes to the people who turn beggars away with a pious hope that somehow they will be 'warmed and fed.' Renan was a most kindly creature, yet he describes himself as sitting through life 'in a padded easy-chair, enjoying the delicious spectacle of the world': that is one way of managing existence, yet it is not love's way. The onlooker, it is said, sees most of the game, but he does not add to the score. But Jesus, for love's sake, struck into life with His bare hands. 'For our sakes he became poor,' says Paul; and again, 'He loved me, and gave himself for me.' When Montaigne was urged to undertake a public service he agreed 'to take it on his hands but not on his heart and liver,' but Jesus kept no such reserves. Close to the end He said, 'My soul is exceeding sorrowful so that I am like to die,' yet He did not turn aside from His purpose; and on the last night of all He said, 'This is my body, and it is given for you.'

It is worth noticing that the people who earned His admiration most were those who, in the same way, could do a reckless thing—the young ruler who, forgetful of his dignity, came running and falling in the open road at Jesus' feet; the widow who gave her last copper to God and His cause; Mary who did not hoard her oil of spikenard, but broke the flask, and let it all flow out at once. That, in Jesus' view, is always love's plan, for it keeps nothing back; and from Him John learned what love is.

'He that is joined to the Lord is one spirit,' says

Paul, and if we have none of this spirit, is it possible that we can really be joined to Him? [1]

PASSION SUNDAY.

The Subtlety of Satan.

BY THE REVEREND DR. ERIC PARSONS, M.A., HARROW.

This is your hour, and the power of darkness.'—Lk 22^{53}.

The story of the Passion of our Lord is really the story of the last subtlety of Satan. Luke introduces his moving narrative with the words, 'Satan entered into Judas which was called Iscariot.' He was right. Judas, the rulers, and soldiers only seemed to be the chief actors in that crisis leading to the Cross; in reality they were instruments of another power, though none the less guilty for that, since they had lent themselves to another's evil purposes. So at the approach of the persecuting mob Jesus says, 'The Prince of this world cometh.' And when He adds, 'This is your hour, and the power of darkness,' He apparently means, 'This is your hour, and the dark Power has its way' (Moffatt).

What we learn from our Lord's first great encounter with Satan in the wilderness agrees with this. 'When the devil had completed every temptation, he departed from him for a season.' It means 'until a convenient season'; for the baffled enemy of souls hoped that he would have some better opportunity of success, and his hope was not vain. The opportunity came when Judas was allowed to deliver his own Master into the hands of His enemies.

We are not to suppose that Satan abandoned attempts upon Christ between the beginning and the end of His ministry. On the contrary, Jesus says to His disciples, 'Ye are they which have continued with me in my temptations.' But with truly diabolical subtlety Satan seems to have concentrated his attacks upon the beginning and end of Christ's career. Such is his way with every soul of man. We are always tempted, but especially at the opening and close of our little act upon the stage of life.

Most temptations may be reduced to one of two kinds—pleasure or pain. In the wilderness the devil had confronted Christ with those temptations peculiar to any one facing the world: the pleasureable prospect of painless progress to success, easy realization of one's dearest ambitions. In Gethsemane he presented those temptations peculiarly daunting to one whose career is nearly completed: consciousness of failure, loss of friends, and prospect of pain. We shall do well to consider this assault of Satan upon the spirit of our Saviour; for though these three temptations are in a peculiar sense the Passion of our Lord, they are also, at some time or other, every man's agony.

1. Surely there is no bitterness like the bitterness of apparent failure. To have lived the better part of your life without making an obvious success of it; to feel that if the world considers you at all it does so with contempt or pity; to behold others striding on from success to success, whilst all your hard work, devotion, and integrity seem fruitless—this is one of the most searching trials of human life. With success men can endure almost anything—pain, persecution, loss of friends. Without success men are ready to do almost anything. Well does the enemy of souls know that it is in the agony of failure that a man will listen, if ever he will listen, to evil suggestions. Many are the men who have consented to sully the purity of their living because they could not look failure steadfastly in the face.

We need the teaching and example of Jesus at such a crisis in our life. The Church should ever hold before our eyes the most characteristic feature of its faith—the Cross. Indeed, the Church might well ask if she herself has thoroughly learned the lesson of Christ's experience; for in her concern for worldly success she is apt to forget her faith in apparent failure. In these days we are afraid of failure. Some superficial critic has only to gibe at our apparent lack of unity, sneer at our social impotence, twit us with not giving a lead in this or that matter, and we are straightway overwhelmed with misgivings. The Church needs to recover her dignity in face of the world. Instead of being driven to hysterical activity by the quips of the critics, the Church, as Dr. John Oman says, 'should learn from her Lord how to fail, how to make failure her last and greatest appeal, how to fail, not in discouragement, much less in indifference, but in faith and hope and love.'

2. Consciousness of failure might be endurable if we had the support of faithful, understanding friends at such a time. But it is part of the subtlety of Satan that the loss of friendship accompanies the sense of failure. Desertion Jesus had all along expected and predicted. What broke His heart was that His nearest and dearest friends failed Him so completely: 'What, could ye not watch with me one hour?' Nor did the disloyalty of the disciples lack any of those detestable details which fill the cup of bitterness to the brim.

[1] W. M. Macgregor, *Persons and Ideals*, 120.

Mark tells us that Judas came upon Jesus in the Garden and 'kissed him much.' Afraid that in the darkness and confusion Jesus might escape without being identified, he twines his arms about Him and kisses Him ardently, thus not only identifying Him but also making it impossible for Him to escape without a struggle. Only Satan himself could have inspired so wounding a treachery as Jesus endured.

Mere men have been able to rise superior to the loss of friends; but Jesus, in these last lonely hours, was utterly broken. Indeed, the whole Passion narrative is an extraordinary revelation of His need of friendship. Most men in time of trial desire two things—solitude and sympathy; but Jesus more than all. 'Sit ye here while I pray. . . . Tarry ye here and watch with me.' Solitary prayer was the Saviour's great need in view of the Crucifixion, but prayer with friends watching and waiting. When He beseeches the disciples to keep awake it is possible that the words refer not to them, but to Himself: 'My spirit is right willing but my body is frail' (Weymouth). If so, it is a truly pathetic appeal for human sympathy and companionship.

These details open our eyes to the mystery of the Passion of our Lord and to the infinite condescension of God. But they do something else as well. We are thereby warned that Satan's supreme assault will, in all probability, find us standing utterly alone, except for God. It is good to have friends and to keep one's friendship in repair, so long as we remember never to surrender ourselves too completely to any of God's creatures, but to Him alone.

3. The prospect of prolonged pain and suffering is daunting at any time; but coming upon the consciousness of failure and loss of friends it was indeed a supreme trial for the tortured mind and broken heart of the Saviour. Men have been able to be more than conquerors through Him that loved them; but Jesus was no confident, conquering hero. Nobody can fathom the agony of suffering endured by Him; but 'it was so severe that the evangelists seem to exhaust the vocabulary of struggle and dread in order to express it.' The short, sharp, agitated sentences of the narrative convey Jesus' own perception of the crisis: 'Sleep on now and take your rest: it is enough: the hour is come: behold the Son of Man is betrayed into the hands of sinners. Arise, let us be going.'

The whole scene suggests something beyond our understanding. Disappointed hopes, loss of friends, dread of death—these do not adequately account for it. May we not well believe that some peculiar relation to God and man is here—some grim struggle between the powers of darkness and light, a struggle intensified by the sin of man? So at any rate Paul believed: 'Our wrestling is . . . against spiritual hosts of wickedness'; whilst Luke actually introduces the Passion story with the words, 'Satan entered into Judas Iscariot.' And Jesus Himself seems to confirm their view by acknowledging to the mob: 'This is your hour, and the dark Power has its way.'

We know that we can never experience anything comparable with the desolation of the Saviour in His Passion. Indeed, we must pray to be delivered from anything remotely resembling such a devastating threefold assault at the close of earthly life. Such deliverance is possible for us, though it was not for Christ. Paul told Agrippa that the gospel was given 'that men may turn from darkness to light, and from the power of Satan unto God'; and in the Colossian epistle he breaks out into praise over this very thing: 'Giving thanks unto the Father . . . who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love.'

Yes, it is possible; we may be spared, though He was not:

O generous love! that He who smote
  In man for man the foe,
The double agony in man
  For man, should undergo;

And in the garden secretly,
  And on the Cross on high,
Should teach His brethren and inspire
  To suffer and to die.

Christian Propaganda.

By the Reverend F. W. Dillistone, M.A., B.D., Wycliffe College, Toronto.

There have appeared in the Press recently some exceedingly interesting discussions of the meaning and essence of propaganda, its use and abuse and the principles which seem to govern its success or failure. At the same time, there have appeared on occasion in Christian books or pamphlets references to the use of Christian propaganda—though occasionally in a rather hesitant way, as if there was some uncertainty as to whether it was legitimate for the Church to employ the weapon of propaganda or not. Quite evidently there is a good deal of confusion as to what the term implies, especially since it has acquired such a sinister meaning through its association with Dr. Goebbels and his activities. It may be worth while, therefore, to make some inquiry into the meaning of the word and to ask how far its use by the Christian Church may be regarded as possible or desirable.

I.

It is interesting first to note that the word seems first to have been employed in relation to the work of the Christian missionary. As far back as 1622 there was established within the Roman Catholic Church the *Congregatio de Propaganda Fide*, and the term 'Propaganda' was, therefore, associated with the effort to spread abroad the Christian '*Faith*' throughout the world. It is perhaps important to notice that 'Faith' as here used refers to the whole body of dogma which, in the Roman communion, is designated the '*Faith*.' There is a quite definite collection of ideas, regarded as true for all time and of universal relevance, which it is the object of missionaries of this communion to make known in all parts of the world. The process is quite literally the propagation of a Christian culture—the planting out in soil which is known to be fertile, of the shoots of that Truth which is final and absolute and all-embracing. It is significant that the word should first have been employed in the modern world within an institution which is avowedly totalitarian.

It is only since 1914, however, that the word has come into prominent use in the secular world. In a way never known before, whole nations found themselves involved in war and the double problem arose of providing news for those within and those without any particular national unit. Such a problem was all too easily resolved by supplying news to those within of a purely self-regarding character and news to those without which might be false and at least was of a character to demoralize and terrify. This war-time use was soon adopted in the succeeding period by those nations which were building up a new order on a Totalitarian basis. Selected, censored news for those within, false or at least doctrinaire news for those without—such was the policy of the leaders of those peoples who had themselves rejected democratic forms of government and were resolved to impose their own ideas upon other people outside their own borders. Gradually an elaborate technique was developed, modern scientific inventions were brought into use and 'propaganda' became one of the most sinister and powerful forces at work in the affairs of men to-day. It is surely obvious that the chief factor in bringing about the present world situation has been the diabolically clever use of all forms of propaganda by a few unscrupulous men.

Now, in face of all this, the democratic countries have been sore put to it to know what to do. One of the very basic principles of democracy has been the allowance of free discussion, open debate, and real criticism within its own borders; and, at the same time, a fixed determination to refrain from interfering with the internal affairs of peoples beyond its own borders. But the infiltration of foreign propaganda into the internal life of a democratic nation has tended to align people in antagonistic ideological groups, resentful of all criticism and unwilling to enter into any free discussion with their opponents; on the other hand, the widespread dissemination of sheer falsehood

has made the problem urgent of whether some attempt should not be made by the democratic countries to inaugurate a campaign for the propagation of the truth. 'Propaganda' is thus a live issue even in the affairs of the democratic peoples, and genuine efforts are being made to discover a propaganda policy which is not subversive of the life and institutions of a free people.

In this connexion, some recent pronouncements by Mr. Sidney Rogerson, a man who has for many years been engaged in propaganda work, are of special interest. He regards propaganda as no longer optional but as an absolute necessity in every modern State; it is not something to be ashamed of or shuddered at, but something to be handled wisely and with a well-defined policy. He lays emphasis upon the necessity for a firm central control and upon the employment of psychological principles in the development of a technique. But perhaps most interesting of all is his insistence upon the close parallel which exists between the work of the national propagandist and that of the Christian missionary. There must, he says, be a constructive idea—a gospel; and there must be visible acts and deeds in accordance with the gospel. These two factors are, in his view, of fundamental importance.

As regards the gospel, he calls attention to the ideas of Communism and National-Socialism which are sweeping such large areas of the world; what gospel has the democratic nation to oppose to this? The gospel of democratic freedom? The gospel of a particular culture? This question is vital, for unless there be something positive and constructive there can be no hope of ultimate success. But, further, there is the necessity that practice should support precept. 'It is hopeless,' he writes, 'if the professions of a government or other body which uses propaganda or information—call it what you will—are not supported by performance, or worse still if they are out of tune with performance.' 'Indeed,' he goes on, 'the more I study the question the more I wonder whether the most forceful propaganda may not be defined simply as "make up your mind on a policy which you believe to be right, act in accordance with it, and see that your acts are made known to all at home and abroad by every method known to modern science and communications."'[1]

Thus, in Mr. Rogerson's view, propaganda must be based on truth, it must be crystallized into a constructive gospel and it must be supported and enforced by the open testimony of dramatic action. If this is done, then (since *magna est veritas et praevalebit*), truth so presented must ultimately seep into the minds of one and all and expel falsehood and wrong. Such a view is still based on an idealism which holds fast to the democratic principle, even if in a somewhat modified form. The obvious criticism suggests itself that the people of a Totalitarian State, having been deprived of all means of making true value-judgments, cannot now recognize truth however forcefully and attractively it is presented; to this Mr. Rogerson would probably reply that though for the present falsehood may seem to be on the throne, yet, man being what he is, there must ultimately come the vindication of goodness and truth. How far such an answer is adequate in the face of the vast corporate organization of the Totalitarian State—an organization unparalleled in history except possibly in the religion of Islam—only time can reveal.

II.

We turn now to a consideration of the bearing of the foregoing discussion on the missionary work of the Christian Church. How far is the Church justified in even contemplating the use of 'propaganda' to-day? What principles are to govern its use if it is regarded as legitimate? Such questions readily suggest themselves and the answers are not altogether easy to discover.

On the one hand, I have before me two missionary publications. One speaks of 'medical propaganda' having been greatly strengthened by the appearance of certain small booklets; the other speaks of the Unified Statement of the Anglican Church in 1939 serving as the main basis of the *propaganda* for a great missionary campaign in 1940. Again, in a rather different sense, I find it used in a Report of a Committee appointed to inquire into the

[1] The quotations are taken from a letter to *The Times* of 1st July 1939. Another communication may be seen in *The Times* of 18th February 1938.

state of a certain Church: 'a word must be added about the importance of a wise "propaganda." There is reason to believe that the Church might be given wider facilities for proclaiming her message through those two great news agencies—the Press and the radio; and while, from her point of view, there would doubtless be certain limitations, yet there is no reason to suppose that through those agencies it would be impossible to proclaim the great fundamental truths of Christian faith and life.' Thus, propaganda for those within the Church, propaganda for those without—both are freely used. On the other hand, a recent reading of the late Sir Edwyn Hoskyns' *Cambridge Sermons* revealed something very different to him; anything which savoured of 'propaganda' was altogether objectionable. 'The Church,' he says, 'does not manipulate or "propagand": it bears witness, or rather, if it does juggle with human life and "propagand" and manipulate, it becomes an object abhorrent both to God and to men' (p. 90). In other passages (pp. 104, 115) he launches further attacks upon propaganda, and though it may at once be urged that he is using the word in a different sense from that of the pamphlets previously quoted, yet there is enough of common ground for the question to arise as to what *kind* of propaganda is legitimate in Christian work.

First it seems necessary to affirm quite definitely that propaganda *is* legitimate and is indeed an essential part of the Church's work. The Church is false to herself if she shows no concern for those outside her own borders; similarly, she fails in her responsibility to those within if she is not always recalling them to the Good News by which she lives. At times in her history, when the Greek tradition has played a prominent part in her life and thought, there has been the tendency to concentrate upon discussion and debate concerning the subject-matter of the faith. Especially in the half century preceding the Great War, democratic and humanitarian ideals held the field, and it was seriously questioned whether the Church had any message of absolute and universal significance and whether she had the right to attempt to proselytize those of other religious faiths. If missionary work was to be carried on it should be done in a strictly democratic way—through education, free discussion, and a process of mutual edification and help. It should be the attempt to spread abroad amongst men the highest human values rather than an effort to propagate a gospel of final and absolute truth. The spirit of the age was essentially democratic, and a vigorous missionary propaganda seemed to involve an unwarrantable interference with the rights of others. Moreover, any attempt to restrict absolute freedom of discussion and criticism within her own borders by insisting upon certain final essentials of faith, tended to arouse resentment and a feeling that the liberties of the individual were being restricted or even denied. There can be no doubt that the characteristically Greek, democratic spirit is not favourable to propaganda either within or without the Church; missionary work has flourished amongst those who have held most closely to the Biblical view of life, and it has been the resurgence in the last few years of the characteristically Jewish, Totalitarian spirit which has produced an atmosphere in which the thought of Christian propaganda seems more natural and even inevitable. Once again the conviction has dawned that the Church *has* a gospel, a gospel by which she herself lives, a gospel which must be proclaimed to the world. It is *God's* good news, and cannot therefore be the concern of only one particular nation or section; it is of universal significance and the Christian must ever hold fast the vision of a *world* accepting and obeying the gospel of Jesus Christ. It must be legitimate, therefore, for the Church to seek to propagate this universal gospel and to seek to bring all peoples under the sway of that Rule of God which is the principle of her own life and destiny.

If, then, propaganda as such can be regarded as legitimate and even necessary are there lessons to be learned from the modern theory and technique of propaganda as it is being employed in the sphere of international relations to-day? First, it may be suggested that there is an urgent need for a new concentration upon propaganda *within* the Church. Recently there have been many welcome attempts by scholars to define what are the essential facts of the faith, what is the gospel by which the Church

lives. Surely what is now needed is the use of a wisely-directed propaganda to bring home the results of these investigations to the ordinary members of the Church. The sermon and the teaching-class can be used to this end, but these are not the methods which are being used in the interests of secular propaganda to-day. The Press, cheap literature, and the radio are the three most potent weapons in the world's armoury; they are almost wholly neglected by the Church. Any thought of a central control, a clear-cut policy, a powerful gospel seems to be almost wholly lacking. The excesses of the dictatorial regimes need not be emulated; but surely the use of modern propaganda methods to bring home the facts of the gospel to the hearts and minds of the people should not be allowed to play so small a part in the life of the Church. To say this is not to belittle the value of what has been done by writers like Hugh Redwood or broadcasters like Canon W. H. Elliott; it is only to urge that such work might well be multiplied a hundredfold. If only the gospel of the living God, witnessed to in word and deed, could be brought home by every known medium to the apprehension of those who profess allegiance to it!

In the second place, there is the question of propaganda in the world outside the Church. Here again, as the Madras Conference so clearly showed, the most urgent matter is the essential content of the Church's gospel. What is the Good News? Can it so be expressed as to make a ready appeal even to the simplest mind? The Church must be certain of her gospel if her propaganda is to be of any value and, what is equally important, her members must so act as to support and commend the gospel in the eyes of the world. As Brunner expressed it recently: 'Every missionary knows that he cannot expect more attention to his message than the extent to which he is able to win personal confidence by his way of living. The gospel kindling the light, the light shining before men—these seem to be the necessary preliminaries to any successful propaganda. Then, to use another of our Lord's metaphors, the light should be set in as prominent a place as possible: that is, the gospel manifested in action should be 'made known to all at home and abroad by every method known to modern science and communications.'

Thus, although one's first reaction is to shrink from Christian propaganda, yet it is difficult to see how the Church can avoid the use of propaganda if she is to fulfil her task in the world to-day. But it must be definitely *Christian* propaganda. It will not be advertisement of the Church or of a particular party or group within the Church or of a particular representative of the Church; it will be advertisement of *Christ*, clothed in His gospel. It will not be negative, declaiming against other religions or philosophies or ways of life; it will be positive, seeking only to advance the central constructive idea of Christianity—the gospel. It will not only proclaim historic facts, essential as that proclamation must be; it will accept the responsibility of interpreting those facts and making their significance known to the people. Writing of the Press and Propaganda, Sir Norman Angell said: 'So to present the news as to make the important instead of the trivial interesting is perhaps the main problem for the newspaper producer. This can only be done by making the important more easily understandable.' Could anything better express the task of the Christian propagandist? To take the Good News of Christ and present it in such a way that its vital relevance to life becomes deeply interesting and easily understandable—such is the task which confronts the Church in the world to-day.

'Job': An Allegory?

By E. E. Kellett, M.A., Oxford.

It may well seem an impertinence for a mere amateur to air his theories about so difficult a book as Job—a book which has taxed the ingenuity and learning of so many profound scholars: and it is with due deference that I approach the subject. But there are some cases in which the amateur, if he avails himself duly of the help of experts, may have a right to express his opinion; and, after reading the book many times, and consulting as many commentators as I have been able to obtain, I venture to put forward a view which seems to me to deserve at least consideration.

The parallel between the afflicted patriarch and the Suffering Servant has often been noticed. Apart from the fact that Job's sufferings are not presented as vicarious—he never appears as 'bearing the sin of many'—there are obvious likenesses, which I need not pause to enumerate. But, assuming the similarity to be indubitable, I would emphasize the point that the Servant is generally regarded as standing for defeated and humiliated Israel. In accordance with the common Hebrew practice—of which Ps 51 is only one of scores of examples—the nation is symbolized by a person: and this is particularly the case when the nation is in trouble. Nor least is this seen when the nation is in the worst trouble of all, her Babylonish exile. The symbolism is carried very far, and into the minutest details. Defeats are diseases; when the nation is 'shut up into the hand of the enemy' the eyes fail and the bones are wasted away: like an infected creature the victim is abandoned by his friends, and forgotten as a dead man out of mind. His loins are filled with burning, his heart throbs, and there is no soundness in his flesh. 'From the sole of the foot even unto the head there is nothing but wounds and bruises and putrefying sores.' Or, more literally, as is explained in the context, 'the country is desolate, the land, strangers devour it, and it is desolate as overthrown by strangers.'

If this is the almost invariable image, and one, as I have said, specially used to denote the Exile; and if, as is the common view, the Book of Job was written in Exilic times, what is to hinder our taking the man Job as a metaphor for the oppressed nation? The picture of his sufferings might be drawn, practically without alteration, from the verses of the psalmists and prophets describing the incurable hurts of the daughter of Zion, which no balm of Gilead can soothe, and no ointment can mollify.

If, then, Job stands for Israel, the introductory verses show the prosperity of the nation before the successive misfortunes fell upon it: a prosperity symbolized by the 'perfection' of the numbers of his flocks, herds, and children, sevens and threes predominating. But he is to be tested by a series of great calamities, permitted by God, and carried through by the Satan or Detective Angel. Among the agents of these calamities stand, significantly enough, the Chaldaeans, 'that bitter and hasty nation,' as well as the fire from heaven, which so often stands for disaster in war; and finally comes that 'burning disease' which, as we have seen, denotes the utter desolation of the land.

Now these terrible catastrophes were ascribed, by the prophets who foretold and witnessed them, to national apostasy, to going after other gods, and worshipping under every green tree and on every high hill. They were attributed to the fierce anger of the Almighty, jealous for His solitary supremacy. The aim of the poem is to combat this opinion. Whatever may be the faults of some, the heart of the people has been sound. If some have done obeisance to the Queen of Heaven the nation as a whole has not, when it 'beheld the sun when it shined, or the moon walking in brightness,' been secretly enticed, nor has 'its mouth kissed its hand.' There have, it is true, been those who have made gold their hope, and have seen the fatherless and the widow perish for lack of clothing; who have, in the words of Amos, sold 'the poor for silver and the needy for a pair of shoes'; but Job, in his Oath of Clearing, denies passionately that he has ever thus offended. The calamities are not a punishment, but a mysterious dispensation of an unintelligible Providence. Almost in

the very words of Jeremiah he curses the day he was born, and the night when it was said that a man-child had come; but, so far as he himself is concerned, he refuses to admit that his woes are the just penalty of sin.

As representing the Deuteronomic school of thought, of which Jeremiah is a chief exemplar, the poet brings forward three characters, followers of the grey-headed and very aged men, in fact old-fashioned thinkers. They are three, as the types of a considerable number; but in essence they are but one. All of them say much the same thing, with endless repetitions; they fancy that 'they are the people, and wisdom will die with them'; their memorable or borrowed sayings are proverbs of wind, and they are finally shown to have not said of God the thing that is right. In fact, Deuteronomism, hoary and venerable as it may be, is an exploded philosophy. Nevertheless, the poet so far agrees with the hopeful prophets of the Exile as to forebode a return, and a more glorious future for Israel than he has ever known in the past. His flocks and herds will be doubled in number; his neighbours will bring presents; and his life will be twice that ordinarily allowed to men.

If this view is correct, it will explain the inconsistencies in Job's descriptions of his misfortunes. That, again and again, the poet forgets the elephantiasis, and speaks of Job as suffering from quite different ills, is exactly what we should expect from the metaphorical character of the whole structure of his work. It is of a piece with the constant variations in the symbolism of Isaiah, Jeremiah, or the psalmists of the Exile generally. No long allegory has ever been able to remember itself throughout; and even in the shortest parable the details cannot be pressed.

The poem may thus be considered as an allegory of much the same kind as Samson Agonistes, which represents the disasters of Puritanism under the form of an ancient story. It will be remembered that Ezekiel mentions Noah, Daniel, and Job as types of three 'dispensations.'

Recent Foreign Theology.

Modern German Theology.

A LONG article would be necessary to do justice to this interesting and important volume.[1] Here I can only indicate its contents and commend its value. It is necessary that during this calamity of war we should maintain our friendly feeling to the German people, and appreciate the contribution that the land of Luther has made to Christian theology, the interpretation for each age of the 'Everlasting Gospel.' In politics it is hard for us to understand the German mentality; an apprehension of their theology may further that understanding. As regards its *format* the volume leaves nothing to be desired. Its starting-point is 1770, and it comes down to 1938. It fixes its limits by the phrase in the title, 'Since the German Idealism.' After an Introduction dealing with theology, faith, and Neo-Protestantism the first division discusses the preparation and early spring of the new theology in connexion with the German Idealism; the second describes the first new formations of professional theology (*fachtheologischen*); the third deals with the theological tendencies between Schleiermacher and Ritschl; the fourth with the period between Ritschl and the World War; and the last with the After-War Theology. The separation of the last two divisions indicates that the War closed one era and began another marked by a wider than the usual gulf between the older and the younger generations. The starting-point of the first division is the theological situation of 1770, the Enlightenment and its opponents; of the second an anticipation of the theological changes; of the other three sections a survey of the historical background, as the author properly recognizes the intimate relation of theology to its environment in time. His descriptions of persons or schools is severely critical, and yet generously appreciative. So unprejudiced is his estimate that it would be difficult to infer his own theological position. His fixed centre seems to be the gospel as presented in the Reformation, but from that centre he draws a wide circumference of intellectual interest. He adequately recognizes the value to the progress of theology of Schleiermacher and Ritschl whom it is the fleeting fashion

[1] *Geschichte der evangelischen Theologie*, von Horst Stephan (Töpelmann, Berlin; M.7.80).

of the hour to depreciate; but his most generous tribute is given to Harnack.

Of the Barthian school he does not give an appreciative account, as it lacks what he always desires in any theological construction, the grateful preservation of the gains of thought of the past, and he takes note of the quick break-up of its unity. He avoids skating on the thin ice of the Church controversy, but his sympathies would not lie with a narrow confessionalism, nor detachment of the Church from general culture and national life. I have not noticed any reference to the *Fuehrer*, nor does his name appear in the Index. After a very favourable account of the national revival under National Socialism he concludes: 'Thus has the victory of National Socialism in Germany built a mighty dam against the international flood of Marxism—it is true in so doing it has brought about a revolution in relation to the culture of the last centuries, the moral and religious reach of which cannot yet be estimated' (p. 286). What would he say to-day?

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London.

Contributions and Comments.

St. Mark i. 45.

IN the last issue of *The Journal of Theological Studies* appears an article on Mk 1[45] the conclusions of which are so indefensible that it seems desirable to expose them at once without waiting for the next number of the quarterly. The writer suggests that our Lord (not the leper) 'published the word.' Fatal to these perverse interpretations are (1) the use of ὁ δὲ which indicates a change in the subject from that in v.[44]; (2) the insertion of *αὐτὸν* in the final clause which shows that the subject of the previous verb must be the leper, thus distinguished from Him who could not enter a town. A protest, too, should be made against the Procrustean method of demanding that an author must use λόγος in only one sense.

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A Note on the Meaning of מתנחם in Genesis xxvii. 42.

IN THE EXPOSITORY TIMES for January 1933, p. 192, I suggested that underlying מִתְנַחֵם in Gn 27[42] is the idea of heavy breathing (נחם = Arabic *naḥama* 'breathed pantingly'), and that the phrase מִתְנַחֵם לְךָ לְהָרְגֶךָ should be translated not, as in the English Versions, 'doth comfort himself, *purposing* to kill thee,' but 'is breathing pantingly for (after) thee to kill thee.' The evidence of comparative philology finds welcome confirmation in the Targumic renderings of the phrase, as well as in the explanations given to it by some rabbinical authorities and modern commentators. These interpreters, though they have not lighted upon the correct etymology of מתנחם, have rightly seen that a meaning other than 'comfort' is desiderated for it, and that it is in fact expressive of Esau's active hostility towards Jacob. It is worth while briefly to record their testimony.

i. *Targumic renderings.* (*a*) Onkelos[1] renders the Hebrew phrase by כמין לך למקטלך 'lying in wait for thee to kill thee' (*b*) Pseudo-Jonathan[2] similarly employs the word כמן 'lay in wait,' and continues with the words ומתיעט עלך 'and is planning against thee' (*c*) The Samaritan Targum[3] renders מתנחם by מתרגז 'raging, exciting himself.' Another reading[4] is מתעחד 'making himself ready.'

ii. *Rabbinical authorities.* (*a*) Ibn Ezra notes that Sa'adya takes מתנחם in the sense of the Arabic *wa'ada* 'threaten'[5] (*b*) The *Midrash Leqaḥ Ṭob*[6] sees in it the meaning 'growling,' connecting it, by interchange of ח and ה, with נהם (*c*) the *Midrash Sekhel Ṭob* gives to it the meaning מתיעץ בלבו 'planning in his heart.'

iii. *Commentators.* The meaning 'avenge himself' or the like is attributed to מתנחם by many commentators, to mention only Dillmann,[7] Holzinger,[8] Ehrlich,[9] and König.[10] Some of them indeed, *e.g.* Procksch,[11] recognize in the Hebrew word the primary idea of breathing, without, however, indicating how they have arrived at it.

Cambridge. D. WINTON THOMAS.

[1] *Targ. Onkelos*, ed. A. Berliner, 1884, p. 29.
[2] See Walton, *Polygl., ad loc.*
[3] H. Petermann, *Pentateuch. Samar.*, Fasc. 1, Genesis, 1872, p. 61.
[4] M. Heidenheim, *Die Samar. Pentateuch-Version, Die Genesis*, 1884, p. 35.
[5] Cf. Abu'l Walîd Marwân Ibn Janâh, *The Book of Hebrew Roots*, ed. A. Neubauer, 1873, col. 425.
[6] For the information contained in (*b*) and (*c*) I am indebted to the kindness of my colleague, Mr. H. Loewe.
[7] *Die Genesis*, 1892, p. 332.
[8] *Genesis*, 1898, p. 182.
[9] *Randglossen zur hebr. Bibel*, Bd. 1, 1908, p. 133. He regards מתנחם as a guttural pronunciation of מתנקם, comparing Is 1[24] and Jg 2[18].
[10] *Die Genesis*, 1925, p. 592.
[11] *Die Genesis*, 1913, p. 327. Cf. H. L. Strack, *Die Bücher Genesis, Exodus, etc.*, 1894, p. 91.

Entre Nous.

The Jews in Literature.

Mrs. Eileen Bigland in her book, *A Laughing Odyssey*, tells of an incident which happened to her while travelling in Germany in a railway carriage, the other occupant of which was a Jew. Two Storm Troopers swaggered in and after flinging down their belongings on the seats marched out into the corridor again. The Jew lowered the coat-collar he had raised at their entrance. 'It is my nose,' he remarked plaintively, 'always my nose.' And Mrs. Bigland says, 'I thought of William Blake's, "Why was I born with a different face?" and wondered if he had visualized Nazi Germany several centuries before its time.'

Professor Montagu F. Modder has produced a book, *The Jew in the Literature of England—to the End of the Nineteenth Century* (The Jewish Publication Society of America, Philadelphia; $2.50), which traces the story of the trials and the tribulations, the emancipation and the rise of the Jews, the people with 'the different face,' from the time of William the Conqueror to the end of the reign of Queen Victoria, as it is reflected in our literature. The book is a beautifully printed and produced monument of patient diligence and research. The notes show the amount of historical research that has gone into the making of this book. From Chaucer to George Meredith there is hardly an author of any eminence who has not been laid under tribute. Even the dust heaps of literature have been sifted and many a forgotten novelist and dramatist is resurrected. Not even the periodical literature of each era has escaped the all-inclusive search of the author. Such a treatment might easily develop into a wearisome catalogue of names and references, but Professor Modder consistently shows himself a master of the art of concise yet vivid summary and of relevant quotation.

The book is the literary record of a people often hated and never really liked. Professor Modder quotes a writer in the *Spectator* (1880) as saying, 'The main reasons for the dislike, we believe, are two; the first being that the Jews in all countries remain Jews, that is distinctive, and thereby acquire the dislike with which any foreign race whatever, similarly successful, would be regarded; and the second, that they are an exceedingly pushing people.' The separatist attitude has always been a barrier. A Jewish Rabbi in an anonymous novel, *Count Teleki* (1869), is quoted as almost regretting the increase in toleration which his race was then receiving. 'The very liberality we enjoy is detrimental to the purity of our religion. . . . Formerly, when persecuted and oppressed, our people clung together, united in one bond. There was sympathy in our seclusion. . . . But now that the arena of life is open alike to Hebrew and to Christian, the result is that the former is rapidly losing that exclusiveness of religion which is the very essence of Judaism.' In the works of Israel Zangwill 'the ghetto dweller regards himself as belonging to the "we" group; everybody else belongs to the "they" group.' In fact, says Professor Modder, 'It was the conviction of Professor Goldwin Smith that the separatist character of the Jews was not the effect, but the cause, of their persecution.' As for their material success—as early as the thirteenth century the peasants are envying their stone houses which rival the churches and the cathedrals. In 1621 Robert Burton in *The Anatomy of Melancholy* is giving as their characteristics that they are 'most severe in their examination of time,' that is, that they are 'very industrious, while amongst Englishmen the badge of gentry is idleness. . . .' And by the nineteenth century the great influx of Jews from Russia, Poland, and Germany was becoming a real problem in the economic system of the country. It is curious to note how punishments meted out to Jews have always been calculated to heap indignities on them. In the time of King John, a recalcitrant Jew who would not pay taxes was sentenced to lose a tooth daily until the money was collected. At the beginning of the nineteenth century a Jew, as a punishment, is compelled, in Germany, to sweep the streets for a twelvemonth. Thomas Hood in *Up the Rhine* tells of Frankfort, 'whose inhabitants in the nineteenth century still amuse themselves occasionally, on Christian high days and holidays, with breaking the windows of their Hebrew townsmen.'

It is a surprising thing to find two great figures averse to the Jews. Thomas Carlyle showed what Froude called 'a true Teutonic aversion for that unfortunate race.' 'He is said to have remarked as he stood in front of Rothschild's great house at Hyde Park Corner, "I do not mean that I want King John back again, but if you ask me which mode of treating these people to have been nearest to the will of the Almighty about them—to build them palaces like that, or to take the pincers for them, I declare for the pincers."' Curiously

enough Thomas Arnold was also against their emancipation. 'For the Jews,' he said, 'I see no place of justice whatever; they are voluntary strangers here, and have no claim to become citizens but by conforming to our moral law, which is the Gospel.'

It is well-nigh impossible to do justice to a book with such a wide sweep and such an army of quotations and references in so short a space. Its value is immeasurably enhanced by very full bibliographies and by an excellent Index.

After reading it, one is moved to thankfulness that our nation, while not without its times of ferocity, was on the whole more tolerant to Jews than any other country.

Professor Modder quotes an appeal of Edward Nicholas in a tractate written in 1648 in which he pleaded, 'for the glory of God, the comfort of those afflicted people, the love of my own sweet native country of England, and the freeing of my own conscience in the day of account, we show ourselves compassionate and helpers of the afflicted Jews.' To-day, three centuries later, the words are not out of place.

J. K. Thomson.

'Born on 6th September 1886, in Forfar, the county town of Angus, James Kyd Thomson died in Edinburgh on 1st May 1939. At his death he was one of the best known and best beloved ministers of the Church of Scotland, universally trusted and admired. Few ministers in any denomination have given better service to the Church of Christ; few men can have made for themselves a wider circle of friends, or at their death left behind a deeper sense of personal loss.'

In this way the Rev. E. D. Jarvis begins the short memoir (44 pages) which prefaces the collection of J. K. Thomson's sermons just published by James Clarke (6s.), with the title *I Have Kept the Faith.* It is a good memoir, for E. D. Jarvis and J. K. Thomson were friends from earliest days. While all material facts of J. K.'s life are given, the chief interest of the story is that it deals with his inner life—'the ways by which God made J. K. Thomson a saint and a pillar of His Church.'

He was born in a democratic home in a democratic community. His father was a bookseller in the town, Liberal in politics, and with considerable intellectual interests and independent in thought. He was a man of piety.

Thomson benefited to the full by the excellent educational system open to all boys and girls in Scotland. His health, however, suffered, and much of his later struggles with tiredness, sleeplessness, and depression came from the overwork of early years. Between sixteen and nineteen, as a pupil teacher, he both taught elementary children and was himself taught. He did double work again in his university years, as he took his teacher's training simultaneously with the degree work.

J. K. Thomson taught for a few years, and then after much hesitation and prayer he decided on the ministry and entered New College, Edinburgh, in 1911. He had two churches subsequently—in Lanark and Aberdeen. In both he worked tremendously hard, visiting incessantly, writing out in full, every week, five or six addresses, besides doing all the routine work. After his wife's tragic death at the early age of thirty-six, he felt he must leave Aberdeen and go where the work would be lighter. And so the last years were spent at Mayfield, Edinburgh.

J. K. Thomson was one of the men who keep a diary, and his diary is mostly given up to 'self-scourging.' 'How many,' Mr. Jarvis asks, 'who saw him in his young manhood, so competent, so genial, so apparently at leisure from himself, and sometimes giving the impression of being a shade cynical, would have thought that he scourged himself unmercifully?' In 1919 he speaks of the 'curtain of a new world lifting,' and there follows entries such as: 'For years I have been led astray by the lust for a "sign," for a striking, miraculous turning. Now I understand that for me the Spirit is there, and that I may really trust Him, and give myself to Him. It is my part to give myself to Him, day after day and all day to seek His help. It is a campaign, not a sudden assault.' After his wife's death there were no more entries in the diary. As the years passed he became willing to rest in the greatness of God. He wrote to his sister in 1931: 'You and I both go wrong in feeling that we have to do it all ourselves, in struggling and straining, when we should be resting in God.'

There are seventeen sermons in the volume, and we hope it will not be the last collection of J. K. Thomson's sermons to appear. For these sermons are modern in language and approach, and very evidently the outcome of a life lived with God.

W. M. Macgregor.

Many addresses, excellently though they may have served their turn, are better unpublished. But everything of W. M. Macgregor's has a wider public waiting for it, and we are glad that Messrs. T. & T. Clark have published a collection of his

addresses to students. Several of these are appreciations—as of Professor A. B. Bruce, Dr. James Denney, and Dr. Alexander Whyte. Others deal with preaching.

From the opening words of each essay Dr. Macgregor is interesting. He begins, for example, his essay on Montaigne and Pascal with Dr. Sayce's account of his first Sunday as an undergraduate at Oxford. Mark Pattison concluded his address with the words: 'It will be an ill day for the Church of England when dogma and authority gain the upper hand, and reason is denied its rightful place as the cornerstone of all religion.' In the afternoon he heard Liddon who sounded the counterblast: 'Dogma and authority, authority and dogma—these two form the keystone in the arch of all religion.' There is a third way of approach to faith. In his *War and Peace* Tolstoy records that one of his characters had all at once come to know, not through words or arguments but by his own immediate feeling, that God is here and everywhere. Dr. Macgregor takes Montaigne 'the sceptic' and Pascal as representatives of the last two of these ways of approach.

Dr. Macgregor is a great preacher, and so we must not forget that the volume contains also addresses which are nearly akin to sermons. We have given one of these in shortened form in 'The Christian Year.'

The format of *Persons and Ideals* is attractive with its pleasant green binding with gold lettering (3s. net).

'I will be with you when you pass through waters; no rivers shall overflow you.'

'If our eyes are on the temporary matters of the passing show, we shall lose our spiritual balance and come to grief.

'An incident of Central Asian life came to my mind, recalling an occasion where an Eastern friend, in a few wise words and quite unconsciously, taught me in a parable one of the things which has become basic to my Christian life. "To-day," he said, "you will have to cross a dangerous river. You will need to learn how to look over water." . . . "You must learn how to look over water," repeated my Chinese friend. "There are men who know this river well," he continued, "and one of them will lead your horse across, but when you reach the middle of the river, man and even horse may lose footing, but there are others near who will come to your rescue; you will certainly get over safely if you remember my instructions—keep your eyes fixed on the further bank, for safety lies in only seeing the torrent with the unmoving bank as background—if you look down at the swirling water you may lose your balance and then nothing can save you from falling."

'I started to cross. One man took my horse's bridle and another went ahead, stick in hand, to test each step and direct those who came behind. As we reached the middle of the torrent the swirling waters were terrifying. I felt my horse stumble and I thought nothing could save me. In a moment I was looking down into a confusion of eddies and whirlpools which robbed me of all sense of direction, but remembering instructions, I tore my eyes from the water and looked fixedly at the bank ahead. In a moment I was steady again.' [1]

The Church and Freedom.

'Having always been an ardent partisan of freedom, I turned to the universities, as soon as the revolution broke out in Germany, to find there defenders of freedom. I did not find them. Very soon the universities took refuge in silence.

'I then turned to the editors of powerful newspapers, who, but lately in flowing articles, had claimed to be faithful champions of liberty. These men, as well as the universities, were reduced to silence in a few weeks.

'I then addressed myself to the authors individually, to those who passed themselves off as the intellectual guides of Germany, and among whom many had frequently discussed the question of freedom and its place in modern life. They in their turn were dumb.

'Only the Church opposed the fight which Hitler was waging against liberty. Till then I had no interest in the Church, but now I feel great admiration and am truly attracted to the Church which has had the persistent courage to fight for spiritual truth and moral freedom. I feel obliged to recognize that I now admire what I used to consider of little value.' [2]

Historic Choices.

'I [Professor Niebuhr] met a member of the Peace Pledge Union to-day. He was full of self-righteousness about the sins of the British Empire which a good Christian must disavow. . . .

'Nevertheless I do not find much virtue in the kind of moral sensitivity which gags at the sins of the British Empire and leans ever backwards

[1] Mildred Cable, in *The British Weekly*.
[2] Einstein, reported in *Evangile et Liberté*.

to appreciate the Nazis. Nothing is quite so difficult, and so genuinely Christian, as to remember on the one hand that in all political struggles there are no saints but only sinners fighting each other, and to remember on the other hand that history from man's, rather than God's, perspective is constituted of significant distinctions between types and degrees of sin. Whatever may be wrong with the British Empire or with American imperialism or French nationalism, it is still obvious that these nations preserve certain values of civilization, and that the terror which is sweeping over Europe is not civilization. A moralism which dulls the conscience against this kind of evil is perverse. It is well to know that God judges all men and that in His sight no man living is justified. But we are men and not God. We must make historic choices.' [1]

A Summer Church.

'Browning says:

God uses us to help each other so,
Lending our minds out.

'Many religious people dream of a genuine Christian Community Church, where devout people from various denominations and sects will worship together without any self-consciousness; that is, without being aware that they are doing anything unusual. . . . How are we to get earnest and devoted Presbyterians, Methodists, Baptists, Congregationalists, Episcopalians, Christian Scientists, and Catholics, to come together in the same building and listen to the Gospel? Naturally, you say, they won't; it can't be done. It is a pretty dream, desirable in many ways, but beyond the bounds of possibility. Yet in our Huron City Church, to use Kipling's phrase, "the thing that couldn't has occurred."

'About fifty years ago . . . I occasionally took the pulpit and preached an informal sermon. These substitutions increased in number year after year; and finally, in 1922, I took entire charge in summer of the Huron City Church, preaching regularly at three o'clock in the afternoon for thirteen consecutive Sundays.

'I have been asked, "What do you preach to such a collection of sects? Do you give a literary lecture or a moral talk?" My answer is that I preach only the simple gospel and nothing else; and there being so many members of so many sects in the audience, I leave out non-essentials and dogmas peculiar to individual churches (winds of doctrine) and stick close to the central theme of the New Testament.

'No member of the congregation enjoys this church more than I. As I go into the pulpit and look over that audience of hard-working farmers, their wives and babies, and know that they and many others have given up their Sunday afternoon and motored many miles to be present, I feel a thrill unspeakable.

'In one respect our church is like a mediæval parish church; after the service, the people are in no hurry to leave. They gather around the doors outside in the cool summer air, and exchange news and pleasant gossip. . . . There is no formality about this church, and there is no one to greet visitors with a professional smile and handclasp; people enter this building as they enter their own home.

'During the summer of 1930, our church received a compliment, both charming and unexpected. As we were assembling a few minutes before three on a brilliantly clear Sunday afternoon, a message was handed to me from Port Austin, a town eight and a half miles' distant. It seems that on that very afternoon a professional baseball game had been advertised to begin in Port Austin at the exact hour of our service, but, said the writer of the note, "There are so many people in our town who want to attend service in the church at Huron City, we are going to postpone the game till a late hour in the afternoon; and won't you announce the fact?" . . . I informed the audience that we had received a great compliment; there were so many persons in Port Austin who wished to come to our church that they thought it best to postpone the ball game.

'I chronicle this because it is *News*. Talk about the man biting the dog! When summer afternoon church services are given up because too many people want outdoor recreation, that is not news. But to postpone a professional ball game, where some of the players had been brought from Detroit to play, and to postpone it because of a church service nearly nine miles away!' [1]

[1] *Leaves from the Notebook of a War-bound American.*

[1] William Lyon Phelps, *Autobiography with Letters*, 744.

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